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THE
LONDON REVIEW,
FOR DECEMBER, 1778.

A Free Discussion of the Doctrines of Materialism, and Philosophical Necessity, in a Correspondence between Dr. Price, and Dr. Priestley. To which are added, by Dr. Priestley, an Introduction, explaining the Nature of the Controversy, and Letters to several Writers who have animadverted on his Disquisitions relating to Matter and Spirit, or his Treatise on Necessity. 8vo. 6s. Johnson.

Montes parturiunt! nascitur ridiculus mus!---On no occasion, perhaps, can this trite and reiterated exclamation be repeated with more propriety than on the present. Our shrewd and sarcastic editor, indeed, anticipated in his last letter * to Dr. Priestley the result of this metaphysical monomachy; on which the eyes of the philosophical world have been artfully turned, and by which their expectations have been industriously heightened. To prevent the curiosity of the public being sated with the subject, by the prior skirmishes of petty antagonists, it was solicitously suspended by the promise of prodigious gratification when the *masters* should mount. After twelve months preparation, they *have* mounted, and, in our opinion, let themselves down egregiously by so doing: at least, this is our opinion respecting Dr. Price, who never stood very high with us either as a metaphysician, or a natural philosopher. The good Doctor, indeed (if we may believe him sincere, and, at the same time, not put too literal a construction on his professing himself so very much *in the dark* as to self-knowledge) sufficiently justifies our entertaining that opinion: for, speaking of the first objects of this discussion, viz. *matter* and *spirit*, he says, [page 322] "I am, in a particular manner, sensible of my own blindness with respect to matter and spirit, and the faculties of the human mind." Again, [page 351] speaking of the second point, the doctrine of *philosophical necessity*, he says, "It is with some pain I reflect, that much of this discussion is

* See London Review for November, page 293.

little more than a repetition of Mr. Collins's arguments on one side, and Dr. Clarke's replies on the other." In a third passage also, [page 322] this very modest and diffident divine, says, "I feel deeply that I am in constant danger of being led into error by partial views, and of mistaking the suggestions of *prejudice* for the decisions of *reason*." A consideration this, which he says, disposes him to be *candid* to others; but, we presume, it would have disposed a *really* modest and diffident man to a great deal more. It would have disposed him to be silent, and to say nothing on subjects, about which he is professedly so much in the dark, and can say so little more than what has been much better said already. He would have been rather disposed to retire from the task of discussion, than have thus officiously stepped forward, and mounted the public stage, as a champion in the controversy. For our own part, we are not easily duped by such *verbal pretensions* to diffidence and modesty in those, whose *actual presumption* betrays the want of both. And, though we do not rashly judge, and are still less ready to condemn the motives, which may influence the partizans of any speculative opinion whatever, we regard with contempt those mealy-mouthed pretenders to *candour*, who, wanting knowledge sufficient to support their opinion with a manliness of spirit, are yet mean-spirited enough to solicit indulgence for their professed imbecility. We say this of Dr. Price, in retaliation for his indirectly charging our editor with having treated Dr. Priestley with illiberality:* a charge which Dr. Priestley himself is far from insinuating; nay, Dr. P. even warmly justifies Dr. K.'s manner of treating him, in what he himself says of *candour* in the introduction to the present work.

"All that candour requires is, that we may never impute to our adversary a *bad intention*, or a *design to mislead*, and also that we admit his *general good understanding*, though liable to be misled by unperceived biases and prejudices, from the influences of which the wisest and best of men are not exempt. And where *particular friendship* is not concerned, there certainly are occasions that will justify even great asperity, indignation or ridicule in controversial writing. This is often the best method of repressing extreme conceit and arrogance, joined, as it often is, with as great weakness in supporting a bad cause, even when there is no proper want of sincerity.

"A man must be very criminal indeed, who can maintain what he, at the same time, believes to be ill-founded. There are very few, I hope, so much abandoned. But there may be a great degree of guilt short of this. For the disposition may be so vitiated by a wrong

* See page 324.

bias, that the most frivolous reasons shall appear to have the force of demonstration, when a favourite hypothesis is concerned, and arguments, in themselves the most perfectly conclusive, shall appear to have no weight at all when urged against it. The truly candid will consider, not the *manner* of writing only, but also the *occasion* of it, and all the *circumstances* attending it. What can exceed the indignation and zeal with which Paul often writes, the severity with which the meek apostle John expresses himself, or the vehement invectives even of our Saviour himself, on just provocation.

We hope, after this, to hear no more, from any of Dr. Priestley's partizans, of Dr. Kenrick's want of candour. There is yet another point, on which our intimate connection, with the last-mentioned gentleman, requires we should also be a little explicit. This is his supposed *irascibility*; a supposition into which a number of people, equally a stranger to Dr. K.'s disposition as his principles, are continually falling; as if a writer could not express himself with spirit, or expose conceit and error to ridicule, without being seriously angry with the objects of his raillery. If we know any thing, however, of our editor's temper, after a long and intimate personal acquaintance with him, we can assure our readers, that, however quick his sense of impropriety, or severe his manner of chastising absurdity, he really feels as much compassion for those who excite the one or provoke the other, as doth the most plausible pretender to candour, within the republic of literature. In deducing the imputation of malevolence from the, sometimes, perhaps, too severe and ludicrous, strictures of Dr. K.'s pen, the reader might with equal justice deduce, from the placid and plausible pretences of Dr. Price, the utmost degree of benevolence and philanthropy. We will venture to say, also, that he would be equally mistaken in both; unless we may impute motives of philanthropy and benevolence to a writer, who in sober sincerity, and under a pretended regard for his moral and religious duty, can scatter political arrows, firebrands and death among his fellow-subjects, and say, "Do I not this in the spirit of Christian meekness?" In answer to our assertion, that Dr. Price hath done this, he may charge us, in turn, with treating him with *abuse*; and say, "the consciousness of not deserving it, has made him perfectly *callous* to it."* A callousness to reproach, however, is more often boasted of by those that *do* than by those who *do not* deserve it.† He is indeed

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* See page 323.

† Dr. Price indeed reckons the political publication, above-hinted at, "one of the best actions of his life, and which events have fully justified."---But,

a novice in human life, who does not know that a constant mask of meekness as often hides those features, which would else betray a malevolent heart, as doth an open and undissembling countenance, of occasional irascibility, accompany a heart constantly full, though not absurdly overflowing, with the milk of human kindness. To have done, however, with moral and personal reflections, we come to the professed political and philosophical views of the present publication.

"This work," says Dr. Priestley in the introduction prefixed, "it will be owned, exhibits an uncommon, if not a singular spectacle, viz. that of two persons discussing, with the most perfect freedom and candour, questions which are generally deemed of the greatest consequence in practice, and which are certainly so in theory. The occasion of it was as follows.

"When my *Disquisitions*, &c. was printed off, I put it, as I have observed, in the hands of several of my friends, both well and ill affected to my general hypothesis, that I might take the advantage of their remarks, in an additional sheet of *Illustrations*, which is accordingly annexed to the first volume. Among others, Dr. Price was so obliging as to enter into a more particular discussion of several of the subjects of the work; and afterwards, imagining that I meant to write a direct answer to his remarks, he expressed a wish that I would print them at large, together with any notice that I should think proper to take of them.

"This, I told him, did not fall within my views with respect to that particular publication, but that I would take the liberty to propose another scheme, which I thought would correspond with both our views, and be useful to others who might wish to see the arguments on both sides freely canvassed, without the mixture of any thing personal, or foreign to the subject, which often constitutes a great part of the bulk of controversial writings, and tends to divert the mind from an attention to the real merits of the question in debate. It was, that he should re-write his remarks, after seeing what use I had already made of them in my sheet of *Illustrations*; that I would then reply to them distinctly, article by article, that he should remark, and I reply again, &c. till we should both be satisfied that we had done as much justice as we could to our several arguments, frankly acknowledging any mistakes we might be convinced of, and then publish the whole jointly.

"To this proposal he cheerfully acceded, chusing only that the remarks he had already sent should serve as a basis, and that, to avoid

granting that events have fully justified his arguments, or proved the truth of his assertions in that publication (which it would as yet be premature to acknowledge) there never was a point of time, in which such truth ought to have been more suppressed, than when he chose to divulge it. If, the fomenting of national discord, the adding violence to the arm of an infant state, already raised to stab their mother-country, and the encouraging a foreign enemy to direct the blow to her heart; if these constitute the best action of Dr. P's life, events, indeed, have fully confirmed the fact, and he hath reason to rejoice that he is *callous* to those reflections, which naturally result from it.

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repetitions, I might refer to my *Illustrations* in my first reply. He added, however, certain *Queries*, that by my answers to them he might perceive more distinctly in what respects my ideas really differed from his. Accordingly I replied to his remarks, and answered his queries, with as much explicitness as I possibly could; and in the course of the correspondence proposed others to him, with the same view, and likewise, in order to bring into a small compass, my objections to the commonly received hypothesis. In this manner, at our leisure, and without communicating with any third person, we exchanged our *remarks* and *replies*, till it appeared to us needless to advance any thing farther. In this state we submit the result of our discussion to the judgment of the public, wishing that they may attend to it with the same coolness and candour with which we ourselves have written.

“Our readers will observe that this discussion respects all the subjects of my *Disquisitions*, except the doctrine of the *pre-existence of Christ*. But though this be the point to which all that I have written tends; it being the capital inference that I make from the doctrines of *materialism*, *penetrability of matter*, and *necessity* (these being, in my idea, parts of the same system) Dr. Price thought it was a subject that had been so much debated, that it would be needless to enter into it.

“I will here acknowledge, that in proposing this scheme, I was not without a farther view, which was, that among so many angry opponents as I expected, I might secure a friendly one, and at the same time one who could not but be acknowledged to be capable of doing ample justice to his argument as any writer of the age.

To be sure the popularity Dr. Price hath acquired by certain arithmetical calculations, which might do honour indeed to a school-boy, together with the sanction given to his literary character by those learned critics the common-council of the city of London, may have weight with some sort, and those perhaps a great majority, of readers. With us, however, they weigh little, as put into the balance of true criticism, both patrons and patriot are found wanting. We should be even astonished, did we not know how far personal attachment and influence can bias the judgment, that even Dr. Priestley should entertain so favourable an opinion of such an antagonist. But it is needless for us to say more of him than he has above said of himself. Were we disposed, nevertheless, to be severe on Dr. Priestley, we might here remind our readers of our editor's observation, that in contests of this kind, he prudently takes care, before he ventures on the encounter, to *know his man*. After speaking our mind thus freely of the combatants in this amicable contest, our readers will hardly expect we should think it worth while to enter minutely into the particulars of the battle. Without a metaphor, there is nothing

nothing either new or important advanced on the part of Dr. Price. On the part of Dr. Priestley, indeed, are made many pertinent and judicious observations, illustrative of what he advanced in his *Disquisitions*; particularly in regard to the doctrine of philosophical necessity. In maintaining this doctrine, nevertheless, he hath done little more than expatiate on the arguments, contained in Mr. Jonathan Edward's excellent treatise on the same subject. And, tho' we are of Dr. Priestley's opinion, that Mr. E. was the first of the Calvinists who espoused that doctrine as consistent with the scriptural scheme of predestination, we cannot think, as he insinuates, that Hobbes was the first writer who promulgated it (unless indeed Dr. Priestley confines the insinuation to *modern* writers) as we conceive that Cicero, in his treatises *de Divinatione* and *de Fato*, has very explicitly and forcibly inculcated it.---The *letters*, mentioned in the title-page, are three, addressed to Dr. Kenrick, Mr. Whitehead, and Dr. Horsely, who had publicly animadverted on the *Disquisitions*. In respect to the first, as we understand that Dr. Kenrick means, himself, to make a particular reply to it in our next Review, we shall at present pass it over; and in regard to the two last, we must beg leave to refer our readers to the publication before us. W.

A History of the Military Transactions of the British Nation of Indostan. Vol. II.* 4to. 2l. 2s. in Boards. Nourse.

The first volume, of this interesting and authentic history, having been published so long ago as the year 1763, our readers will excuse us from entering into a detail of its contents; which must by this time be generally known. Let it suffice to say, that the history of Indian affairs was, in that volume, brought down to the beginning of the war between the French and English in the year 1756. At which period, the course of the narrative led the historian to relate the calamities, which about that time befell the English settlements in Bengal. Previously to this relation, however, he proceeds to investigate the rise and progress of the English commerce in that province, and to give some portion of the history of the Mahomedan government. Of the first establishment of the Europeans in that distant country, and particularly that of the English, with the mode in which their

* Divided into two sections, each of which makes a volume.

traffic commenced and was prosecuted, we have the following account.

“ The Portuguese appear in Bengal before the present dynasty of Moguls; for an armament was sent by the victory of Goa in 1534 to assist the reigning sultan against the invader Shere Cawn. This nation, however, never established regular governments or garrisons in the province, as in most other parts of India. But different bands at different times took up their residence on the sea coasts of Balasore and Arracan, and in several habitable islands, which lie in the mouths of the great and lesser Ganges, where, living without law, and with much superstition, some hired themselves as soldiers to the governors of the neighbouring districts, whilst others equip boats and armed vessels, and plundered in the rivers all who were not able to resist them. The Dutch settled in Bengal about the year 1625.

“ The trade of this country was opened to the English by means of a surgeon named Boughton, who in 1636 was sent from Surat to Agra to attend a daughter of the emperor Shaw Iehan, whom he cured, and the emperor, besides other favours, granted him a patent to trade free of customs throughout his dominions, with which Boughton proceeded to Bengal, intended to purchase goods in this province, and to carry them by sea to Surat. His patent would probably have been little regarded, if the Nabob of the province had not wanted his assistance to cure one of his favourite women, whom he likewise recovered: on which the Nabob prevailed on him to remain in his service, giving him an ample stipend, and confirming the privilege of trade which he had obtained at Agra, with a promise to extend it to all others of the English nation who should come to Bengal. Boughton wrote an account of his influence to the English governor at Surat, by whose advice the company in 1640 sent two ships from England to Bengal, the agents of which being introduced to the Nabob by Boughton, were received with courtesy, and assisted in their mercantile transactions; and the advantages gained by this trial gave encouragement to prosecute the trade.

“ The profits accruing to Europeans by their trade to Indostan, arise much more from the commodities which they purchase in that country, than from those which they send thither, and the most valuable part of the cargoes returned to Europe consists of silk and cotton manufactures: the weaver of which, is an Indian, living and working with his wife and several children in a hut, which scarcely affords him shelter from the sun and rain: his natural indolence however is satisfied in procuring by his daily labour, his daily bread; and the dread of extortion or violence from the officers of the district to which he belongs, makes it prudence in him to appear, and to be poor; so that the chapman who sets him to work, finds him destitute of every thing but his loom, and is therefore obliged to furnish him with money, generally half the value of the cloth he is to make, in order to purchase materials, and to subsist him until his work is finished; the merchant who employs a great number of weavers, is marked by the higher officers of the government, as a

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man who can afford to forfeit a part of his wealth, and is therefore obliged to pay for protection, the cost of which, and more, he lays upon the manufactures he has to sell, of which, by a combination with other merchants, he always regulates the price, according to the necessity of the purchaser to buy. Now the navigation to India is so very expensive, that nothing can be more detrimental to the trade than long protractions of the voyage; and loss, instead of profit, would ensue, if ships were sent on the expectation of buying cargoes on their arrival; for either they would not find these cargoes provided, and must wait for them at a great expence; or if ready, would be obliged to purchase them too dearly. Hence has arisen the necessity of establishing factories in the country, that the agents may have time and opportunity to provide, before the arrival of the ships, the cargoes intended to be returned in them.

“ The English company, either in the first voyage or soon after, built a factory at Hughley, the principal port of the province, lying about one hundred miles from the sea, on the river to which it gives its name, and which is the western arm of the Ganges; but the officers of the government superintended the buidings, and objected to every thing which resembled or might be converted into a station of defence; the Mogul empire, at that time, disdaining to allow in any parts of its dominions, the appearance of any other sovereignty than its own: for whatsoever forts the Portuguese or other Europeans possessed on the sea coasts of Indostan, the territory on which they stood, and many of the forts themselves, were either wrested or purchased from princes at that time not conquered by the Mogul, in whose territory no European power had hitherto been suffered to erect a single bastion.

“ Not permitted to have fortifications, the English were likewise prohibited from entertaining a military force sufficient to give umbrage to the government, but were allowed to maintain an ensign and 30 men, to do honour to the principal agents; who thus confined to commercial views, applied themselves with much industry to promote their own and the company's interests in trade. Englishmen were sent from Hughley to those parts of the province in which the most valuable commodities were produced: but as the number of factors employed by the company did not suffice to superintend in different places, the provision of such quantities of goods as were annually demanded, the greatest part of the purchases was managed at Hughley, where the principal agents contracted with merchants of the country, who, on receiving about one half of the value beforehand, obliged themselves under pecuniary penalties, to deliver at fixed periods the goods for which they had contracted. The company being by these dispositions invested with a right in all the goods for which they had contracted, even before these goods were manufactured, gave the name of investment to all their purchases in India.

“ These were the only methods of carrying on the trade with reasonable expectation of profit: but they rendered the English entirely dependent on the government of Bengal, who, either by
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seizing the goods which were provided, or by prohibiting them from being carried to the principal residence, from whence they were to be shipped, might at any time subject the company's estate to great detriment and loss: and of these risques the company were so apprehensive, that they kept their factories in Bengal dependent on the presidency of Madras; where they had a fort and garrison, to which, in cases of sudden emergency, the agents in Bengal were to apply for advice and assistance.

"Their trade, however, was carried on for some time without interruption, and with much success; but in a few years, when they had erected costly buildings, had accumulated large quantities of English commodities, and had given large credits in the province, the government deeming them as it were fettered to the shore, changed its conduct towards them. The patents granted to Bough-ton, as well as the other stipulations which had induced them to settle in the province, were either disavowed, or construed in contradiction to their meaning: the same customs were levied from them, as from other merchants: the Nabob affected to arbitrate between the company and such of the natives, who in order to evade the payment of their debts, thought proper to purchase his protection; and even vagabond Englishmen offending against the company's privileges, were encouraged to take refuge in his court, and to disavow the authority of their countrymen. In a word, every pretext which might bring the English affairs under his cognizance was practised in order to subject them to fines and exactions. If the settlements hesitated, or refused to comply with the Nabob's demands; their trade, throughout the province, was immediately stopped.

"For these evils there were but two remedies, war, or retreat: both worse than the mischief; for although the government annually repeated its exactions, the advantages of the Bengal trade, whilst new, were such as rendered it more prudent to acquiesce, than by defiance to risque the whole of the company's stock and concerns in the province; and for forty years the English attempted no military resistance."

Such resistance, however, was found necessary soon after; in consequence of which the European establishments in India remained in a precarious situation, till the union of the two English companies, at one time subsisting, collecting their strength and spirit, gave a stability to their settlements, which have since extended their power and influence so widely throughout the Mogul empire. Among the many striking incidents and transactions composing this "eventful history," we meet with that horror-inspiring relation of the confinement of the English prisoners in the black-hole at Calcutta; repeatedly printed in various publications, as related by Mr. Holwell, one of the surviving sufferers. The narrative of the siege of Pondicherry, then under the government of the celebrated and unfortunate Count Lally, affords one of the

most striking descriptions to be met with in either ancient or modern history. The providential war of the elements, and the operations of military violence are more common to all histories than are the infamous duplicity, imposition and falsehood, which peculiarly distinguish and stigmatize the military operations between the modern Europeans and the natives of Bengal. Political necessity may be supposed to justify the conduct of the English officers, in their stooping to the meanness of encountering the enemy at their own weapons, and in displaying even more subtle instances of low cunning than the Indian chiefs; but we cannot help looking upon their characters in a moral light, as being thereby degraded to a degree of detestation.*

As a farther specimen of the stile and manner in which this history is written, we shall quote the author's relation of the memorable battle of Plassy, which laid the foundation for the vast fortune and the future honours to which Colonel Clive succeeded. This celebrated general, finding himself in the most critical situation, in his expedition against Suraja Dowla, to avenge the sacking of Calcutta, called a council of war; in which the point in debate was, whether or not he should come to immediate action with an enemy ten times superior in numbers. In this council,

"Thirteen officers were against, and only seven voted for immediate action. The sanction of this council in no wise alleviated the anxieties of Clive; for, as soon as it broke up, he retired alone into the adjoining grove, where he remained near an hour in deep meditation, which convinced him of the absurdity of stopping where he was; and acting now entirely from himself, he gave orders, on his return to his quarters, that the army should cross the river the next morning.

"The sick were lodged in the fort of Cutwah, and at sun-rise, on the 22d, the army began to pass: all were landed on the opposite shore by four in the afternoon, at which time another messenger arrived with a letter from Jassier, which had likewise been dispatched on the 19th, but had taken bye-roads, and was delayed by other precautions. The purport was, 'that the Nabob had halted at Muncarra, a village six miles to the south of Cossimbuzar, and intended to intrench and wait the event at that place, where Jassier proposed that the English should attack him by surprize, marching round by the inland part of the island.' Colonel Clive immediately sent back the messenger with this answer, 'That he should march to Plassy without delay, and would the next morning advance six miles farther to

* To the honour of Admiral Watson, be it remembered that he refused to sign the *Shem-treaty*, by which *Omichond* was defrauded of the reward, which he was made to believe, by Colonel Clive and the other principal officers, he should receive for exerting his interest with and intriguing against Surajah Dowlah, in their favour.
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the village of Daudpoor; but if Meer Jaffier did not join him there, he would make peace with the Nabob.' Accordingly the troops proceeded before sun-set, conforming their march to the progress of the boats, which, as before, were towed against the stream; and having, by unceasing toil, advanced fifteen miles in eight hours, arrived at one in the morning at Plassey. The army immediately took possession of the adjoining grove, when, to their great surprize, the continual sound of drums, clarions, and cymbals, which always accompany the night watches of an Indian camp, convinced them that they were within a mile of the Nabob's army. His intention to remain at Muncarra, had arisen from a supposition that the English would advance immediately after they had taken Cutwah, and would arrive at Plassey before his own could get there; but as soon as he found that they were not so active, he continued his march, and arrived at the camp of Plassey twelve hours before them.

"The guards and centinels being stationed, the rest of the troops were permitted to take rest. The soldiers slept; but few of the officers, and least of all the commander. On the other hand, the despondency of the Nabob increased as the hour of danger approached. Sitting in his tent in the evening of his arrival at the camp, it chanced that his attendants quitted him one after another in order to say their usual prayers at sun-set, until they left him quite alone; when a common fellow, either through ignorance, or with an intention to steal, entered the tent unperceived, until he was discovered by the Nabob; who starting from the gloomy reflections in which he was absorbed, hastily recalled his attendants with this emphatic exclamation, 'Sure they see me dead.'

"The grove of Plassey extended north and south about 800 yards in length, and 300 in breadth, and was planted with mango-trees, in regular rows. It was inclosed by a slight bank and ditch, but the ditch was choaked with coarse weeds and brambles. The angle to the south-west was 200 yards from the river, but that to the north-west not more than 50. A little to the north of the grove, and on the bank of the river, stood a hunting-house of the Nabob's, encompass'd by a garden-wall. The river, a mile before it reaches this house, curves to the south-west nearly in the shape of an horse-shoe, including a peninsula about three miles in circumference, of which the neck, from the stream to the stream again, is not more than a quarter of a mile across. About 300 yards to the south of the peninsula, began an entrenchment, which Roydoolub had thrown up to secure his camp: the southern face, fronting the grove of Plassey, extended nearly in a straight line, about 200 yards inland from the bank of the river; and then turning to the north-east by an obtuse angle, continued nearly in this direction about three miles. Within this intrenchment encamped the whole army, of which a part likewise occupied the peninsula. In the angle was raised a redoubt, on which cannon were mounted. About 300 yards to the east of this redoubt, but without the camp, was a hillock covered with trees; and 800 yards to the south of this hillock and the redoubt, was a small tank or pond; and 100 yards farther to the south was another, but much larger tank:

both, as all such public reservoirs of water in Bengal, were surrounded by a large mound of earth at the distance of some yards from the margin of the water.

"At day-break, the enemy's army issuing from many different openings of the camp, began to advance towards the grove; 50,000 foot, 18,000 horse, and 50 pieces of cannon. The greatest part of the foot were armed with matchlocks, the rest with various arms, pikes, swords, arrows, rockets. The cavalry, both men and horses, drawn from the northern regions, were much stouter than any which serve in the armies of Coromandel. The cannon were mostly of the largest calibres, 24 and 32 pounders; and these were mounted on the middle of a large stage, raised six feet from the ground, carrying besides the cannon, all the ammunition belonging to it, and the gunners themselves who managed the cannon, on the stage itself. These machines were drawn by 40 or 50 yoke of white oxen, of the largest size, bred in the country of Purnea; and behind each cannon walked an elephant, trained to assist at difficult tugs, by shoving with his forehead against the hinder part of the carriage. The infantry and cavalry marched in many separate and compact bodies. Forty vagabond Frenchmen, under the command of one Sinfray, appeared at the larger tank, that nearest the grove, with four pieces of light cannon. Two larger pieces advanced and halted on a line with this tank, close to the bank of the river. Behind these posts 5000 horse and 7000 foot took their station under the command of Meer Murdeen, and the son of Moonlol. The rest of the army in large columns of horse and foot extended in a curve from the left of the hillock near their camp, to the ground about 800 yards east of the southern angle of the grove of Plassy; and in this part were the troops of Meer Jaffer, Roydoolub, and Lattee. In all the openings between the columns were interspersed the artillery, two, three, and four pieces together.

"Colonel Clive, viewing the enemy's array from the top of the hunting-house, was surprized at their numbers, as well as the splendor and confidence of their array; but judging, that if his own troops remained in the grove, the enemy would impute the caution to fear, and grow bolder, he drew them up in a line with the hunting-house, and facing to the nearest tank. They were 900 Europeans, of whom 100 were artillery-men, and 50 were sailors; 100 Topasles, and 2100 Sepoys; the artillery were eight field-pieces, all six-pounders, and two howitzs: the topasles were blended in the battalion with the Europeans, the sailors assisted the artillery-men. The battalion with three field-pieces on the right, and the same number on their left, were in the centre; on the right and left of which extended the Sepoys in two equal divisions. The other two field-pieces and the howitzes were advanced 200 yards in front of the left division of Sepoys, and posted behind two brick-kilns. This line extended 600 yards beyond the right of the grove; but the distance of the enemy in this quarter, prevented any danger of their falling upon the flank before whatsoever troops were ordered could fall back, and range along the east side of the grove. The first shot was fired by the enemy, at eight

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o'clock, from the tank; it killed one, and wounded another of the grenadier company, which was posted on the right of the battalion. This, as a signal, was followed by the continual fire of the rest of the Nabob's artillery on the plain. But most of their shot flew too high. The two advanced field-pieces answered the fire from the tank, and those with the battalion acted against the different divisions of heavy artillery on the plain; but firing out of the reach of point-blank shot, hit one of the enemy's guns; nevertheless, every shot took place, either in one or other of the bodies of infantry or cavalry. But ten for one killed, was no advantage in such a disparity of numbers, and in half an hour the English lost ten Europeans, and 20 Sepoys; on which Colonel Clive ordered the whole army to retire into the grove. The enemy elated by this retreat, advanced their heavy artillery nearer, and fired with greater vivacity than before; but their shot only struck the trees; for the troops were ordered to sit down, whilst the field-pieces alone answered the enemy's cannon from behind the bank. Explosions of powder were frequently observed amongst their artillery. At eleven o'clock Colonel Clive consulted his officers at the drum head; and it was resolved to maintain the cannonade during the day, but at midnight to attack the Nabob's camp. About noon a very heavy shower covered the plain, and very soon damaged the enemy's powder so much, that their fire slackened continually; but the English ammunition served on. The Nabob had remained in his tent out of the reach of danger, continually flattered by his attendants and officers, of whom one half were traitors, with assurances of victory; but about noon he was informed, that Meer Murdeen, the best and most faithful of his generals, was mortally wounded by a cannon-ball. The misfortune disturbed him to excess; he immediately sent for Meer Jaffier; and as soon as he entered the tent, flung his turband on the ground, saying, "Jaffier, that turband you must defend." The other bowed, and with his hands on his breast, promised his utmost services; and returning to his troops and associates immediately dispatched a letter to Colonel Clive, informing him of what had passed, and advising him either to push forward in the instant, or at all events, to attack the Nabob's camp at three the next morning; but the messenger was afraid to proceed whilst the firing continued. In the mean time, the terrors of the Nabob increased continually: Roydoolub taking advantage of them, counsell'd him to return to his capital: his advice prevailed, and the Nabob ordered the army to retreat into the intrenchments.

"Accordingly, about two o'clock, the enemy ceased the cannonade, and were perceived yoking the trains of oxen to their artillery, and as soon as these were in motion, their whole army turned and proceeded slowly towards the camp. But Sinfray with his party and field-pieces still maintained his post at the tank. This was a good station to cannonade the enemy from, during their retreat; and Major Kilpatrick impatient to seize the opportunity, advanced from the grove with two companies of the battalion, and two field-pieces, marching fast towards the tank, and sent information of his intention, and the reason of it, to his commander, who chanced at this

time

time to be lying down in the hunting-house. Some say he was asleep; which is not improbable, considering how little rest he had had for so many hours before; but this is no imputation against his courage or conduct. Starting up, he ran immediately to the detachment, reprimanded Kilpatric sharply for making such a motion without his orders, commanded him to return to the grove, and bring up the rest of the army; and then proceeded himself with the detachment to the tank, which Sinfray, seeing his party left without support, abandoned; and retreated to the redoubt of the intrenchment, where he planted his field-pieces ready to act again.

“As the main body of the English troops were advancing to the tank, that part of the Nabob’s army, which in the beginning of the action had formed opposite to the south-east angle of the grove of Plassy, lingered in the retreat behind the rest, and when they had passed the parallel of the grove, halted, faced, and advanced towards the north-east angle. These were the troops of Meer Jaffier; but their signals not being understood, it was supposed that they intended to fall upon the baggage and boats at the grove, whilst the English army were engaged at the tank. Three platoons of the line, whilst in march, and a field-piece, were detached to oppose them, under the command of Capt. Grant and Lieutenant Rumbold; and Mr. John Johnstone, a volunteer, managed the field-piece, the fire of which soon stopped the approach of the supposed enemy. Mean while the army being arrived at the tank, got all their field-pieces upon the mound, and from thence began to cannonade into the Nabob’s camp; on which many of the troops came again out of the intrenchment, and several pieces of their artillery were likewise preparing to return; on this, Colonel Clive advanced nearer, and posted half his troops and artillery at the lesser tank, and the other half at a rising ground about 200 yards to the left of it. From these stations the cannonade was renewed with more efficacy than before, and killed many of the oxen which were drawing the artillery, which threw all the trains that were approaching into disorder. On the other hand, the Frenchmen with Sinfray plyed their field-pieces from the redoubt; and matchlocks from the intrenchments, from ditches, hollows, and every hole or shelter, as also from the bushes on the hillock east of the redoubt, kept up a constant though irregular fire, whilst the cavalry advanced several times threatening to charge sword in hand, but were always stopped and repulsed by the quick firing of the field-pieces. Nevertheless, the English suffered as much in this, as they had during all the former operations of the day. At length the troops of Jaffier appeared moving away from the field of battle, without joining the rest of the Nabob’s army; which convincing Colonel Clive who they were, he determined to make one vigorous effort for victory by attacking at once Sinfray’s redoubt, and the eminence to the eastward of it, in the cover of which an ambuscade was suspected. Two divisions of the army were appointed to the two attacks, and the main body advanced in the centre ready to support both, and to act, as occasion should offer, of itself. The division on the right gained the eminence without firing

or receiving a single shot. At the same time the left marched up to the redoubt, which Sinfray, finding himself again deserted by his allies, quitted without farther resistance, and without carrying off his field-pieces. Thus the whole of the English army entered the camp at five o'clock, without any other obstacle than what they met from tents, artillery, baggage, and stores, dispersed around them, and abandoned by an army which outnumbered them ten to one, and were flying before them on all sides in the utmost confusion.

We should here discontinue these entertaining volumes did not the following relation of the capture of Bobilee, the fortress of the Polygar Rangarao, by Monsieur Buffy, plead irresistibly for insertion; as containing one of the most singularly horrid instances of the effects of enthusiasm and desperation, to be met with in history.

“ The attack commenced at day-break, on the 24th of January, with the field-pieces against the four towers; and the defenders, lest fire might catch the tharch of the rampart, had pulled it down. By nine o'clock, several of the battlements were broken, when all the leading parties of the four divisions advanced, at the same time, with scaling ladders; but, after much endeavour for an hour, not a man had been able to get over the parapet; and many had fallen wounded; other parties followed with as little success, until all were so fatigued, that a cessation was ordered, during which the field-pieces, having beaten down more of the parapet, gave the second attack more advantage; but the ardour of the defence increased with the danger. The garrison fought with the indignant ferocity of wild beasts, defending their dens and families; several of them stood, as in defiance, on the top of the battlements, and endeavoured to grapple with the first ascendants, hoping with them to twist the ladders down; and this failing, stabbed them with their lances, but being wholly exposed themselves were easily shot by aim from the rear of the escalade. The assailants admired, for no Europeans had ever seen such excesses of courage in the natives of Indostan, and continually offered quarter, which was always answered by the menace and intention of death: not a man had gained the rampart at two o'clock in the afternoon, when another cessation of the attack ensued; on which Rangarao assembled the principal men, told them there was no hopes of maintaining the fort, and that it was immediately necessary to preserve their wives and children from the violation of the Europeans, and the more ignominious authority of Vizeramrauze. A number called without distinction were allotted to the work; they proceeded, every man with a torch, his lance, and poinard, to the habitations in the middle of the fort, to which they set fire indiscriminately, plying the flame with straw prepared with pitch and brimstone, and every man stabbed without remorse, the woman or child, whichever attempted to escape the flame and suffocation. Not the helpless infant clinging to the bosom of its mother saved the life of either from the hand of the husband and father. The utmost excesses

cesses whether of revenge or rage were exceeded by the atrocious prejudices which dictated and performed this horrible sacrifice. The massacre being finished, those who accomplished it, returned, like men agitated by the furies, to die themselves on the walls. Mr. Law, who commanded one of the divisions, observed, whilst looking at the conflagration, that the number of the defenders was considerably diminished, and advanced again to the attack : after several ladders had failed, a few grenadiers got over the parapet, and maintained their footing in the tower until more secured the possession. Rangarao hastening to the defence of the tower, was in this instant killed by a musquet-ball. His fall increased, if possible, the desperation of his friends ; who, crowding to revenge his death, left the other parts of the ramparts bare ; and the other divisions of the French troops, having advanced likewise to their respective attacks, numbers on all sides got over the parapet without opposition : nevertheless, none of the defenders quitted the rampart, or would accept quarter ; but each fell advancing against, or struggling with an antagonist ; and even when fallen, and in the last agony, would resign his poignard only to death. The slaughter of the conflict being completed, another much more dreadful, presented itself in the area below : the transport of victory lost all its joy : all gazed on one another with silent astonishment and remorse, and the fiercest could not refuse a tear to the deplorable destruction spread before them. Whilst contemplating on it, an old man, leading a boy, was perceived advancing from a distant recess : he was welcomed with much attention and respect, and conducted by the crowd to Mr. Law, to whom he presented the child with these words ; ‘ This is the son of Rangarao, whom I have preserved against his father’s will.’ Another emotion now succeeded, and the preservation of this infant was felt by all as some alleviation to the horrible catastrophe, of which they had been the unfortunate authors. The tutor and the child were immediately sent to Mr. Buffy, who, having heard of the condition of the fort, would not go into it, but remained in his tent, where he received the sacred captives with the humanity of a guardian appointed by the strongest claims of nature, and immediately commanded parents to be prepared, appointing the son lord of the territory which he had offered the father in exchange for the districts of Bobilee ; and ordered them to be strictly guarded in the camp from the malevolence of enemies.

“ The ensuing night and the two succeeding days passed in the usual attentions, especially the care of the wounded, who were many ; but in the middle of the third night, the camp was alarmed by a tumult in the quarter of Vizeramrauze. Four of the soldiers of Rangarao, on seeing him fall, concealed themselves in an unfrequented part of the fort until the night was far advanced, when they dropped down the walls, and speaking the same language, passed unsuspected through the quarters of Vizeramrauze ; and gained the neighbouring thickets ; where they remained the two succeeding days, watching until the bustle of the camp had subsided ; when two of them quitted their retreat, and having by their language again deceived

deceived those by whom they were questioned, got near the tent of Vizeramrauze : then creeping on the ground they passed under the back part, and entering the tent found him lying on his bed, alone, and asleep. Vizeramrauze was extremely corpulent, infomuch that he could scarcely rear himself from his seat without assistance : the two men, restraining their very breath, struck in the same instant with their poignards at his heart ; the first groan brought in a centinel, who fired, but missed ; more immediately thronged in, but the murderers, heedless of themselves, cried out, pointing to the body, " Look here ! We are satisfied." They were instantly shot by the croud, and mangled after they had fallen ; but had stabbed Vizeramrauze in thirty-two places. Had they failed, the other two remaining in the forest were bound by the same oath to perform the deed, or perish in the attempt."

This work is embellished with a number of well-executed copper-plates, serving to illustrate many of the transactions recorded in it ; and affords the most genuine and circumstantial detail of East Indian affairs in general, that is extant.

E.

Travels through the interior parts of North America, in the Years 1766, 1767, and 1768. By J. Carver, Esq. Captain of a Company of Provincial Troops during the late war with France. Illustrated with Copper-plates. 8vo. 7s. 6d. Printed for the Author, and sold by Walter and Crowder.

As this gentleman seems to have penetrated farther into the western parts of North America than any former traveller, he has, of course, been enabled to communicate to the public several curious and interesting particulars, relative both to the face of the country, and the manners of the inhabitants, which we do not remember to have seen mentioned by any other writer. Some of the most remarkable of these, we shall lay before our readers, in the order in which they occur in the work. Of the reasons for delaying so long the publication of his travels, as well as for now offering them to the public in their present form, the author, in his introduction, gives the following account.

" On my arrival in England, I presented a petition to his majesty in council, praying for a re-imbursement of those sums I had expended in the service of government. This was referred to the lords commissioners of trade and plantations. Their lordships, from the tenor of it, thought the intelligence I could give of so much importance to the nation, that they ordered me to appear before the board. This message I obeyed, and underwent a long examination ; much, I believe, to the satisfaction of every lord present.

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When it was finished, I requested to know what I should do with my papers ? without hesitation, the first lord replied, that I might publish them whenever I pleased. In consequence of this permission, I disposed of them to a bookseller : but when they were nearly ready for the press, an order was issued from the council board, requiring me to deliver, without delay, into the plantation office, all my charts and journals, with every paper relative to the discoveries I had made. In order to obey this command, I was obliged to re-purchase them from the bookseller at a very great expence, and deliver them up. This fresh disbursement I endeavoured to get annexed to the account I had already delivered in ; but the request was denied me, notwithstanding I had only acted, in the disposal of my papers, conformably to the permission I had received from the board of trade. This loss, which amounted to a very considerable sum, I was obliged to bear, and to rest satisfied with an indemnification for my other expences. Thus situated, my only expectations are from the favour of a generous public ; to whom I shall now communicate my plans, journals, and observations, of which I luckily kept copies, when I delivered the originals into the plantation office. And this I do the more readily, as I hear they are mislaid, and there is no probability of their ever being published."

Captain Carver concludes his introduction thus :

"And here it is necessary to bespeak the candour of the learned part of my readers in the perusal of this work as it is the production of a person unused, from opposite avocations, to literary pursuits. He, therefore, begs they would not examine it with too critical an eye ; especially, when he assures them, that his attention has been more employed on giving a just description of a country, that promises, in some future period, to be an inexhaustible source of riches to that people who shall be so fortunate as to possess it, than on the stile or composition ; and more careful to render his language intelligible and explicit, than smooth and florid."

After such a modest and sensible apology, it would be ungenerous, and even unjust, to remark, with too much severity, any little inaccuracies that may be found in the stile ; though, in fact, these are much fewer than, from some passages in the introduction, one would be naturally led to expect.

Captain Carver's original plan was of a very extensive nature. It was no less than to traverse, and ascertain the breadth of that vast continent, which stretches from the Atlantic to the Pacific Ocean, and that too in its broadest part, namely, between the 43d and 46th degrees of north latitude ; and tho' he was prevented, by a variety of accidents, from executing the whole of his design, he yet executed a much greater part of it than almost any other man, in similar circumstances, would probably have done.

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The Captain began his travels in June 1766, when he set out from Boston, and proceeded, by the way of Albany and Niagara, to Michillimackinac, a fort situated between the lakes Huron and Michigan, distant from Boston 1300 miles. This fort, he tells us, was, during the last war, taken from the English by a body of confederate Indians in the French interest, under the direction of the great warrior Pontiac, who formed the following curious stratagem to surprize the garrison,

“ The Indians having settled their plan, drew near the fort, and began a game at ball, a pastime much used among them, and not unlike tennis. In the height of the game, at which some of the English officers, not suspecting any deceit, stood looking on, they struck the ball, as if by accident, over the stockade. This they repeated two or three times, to make the deception more complete; till at length, having by these means lulled every suspicion of the enemy at the south gate, a party of them rushed by him; and the rest soon following, they took possession of the fort, without meeting with any opposition. Having accomplished their design, the Indians had the humanity to spare the lives of the greatest part of the garrison and traders, but they made them all prisoners, and carried them off. However, some time after, they took them to Montreal, where they were redeemed at a good price.”

We think we have somewhere read of a French king taking the city of Strasburgh by a similar stratagem. Who could imagine, that an Indian warrior was equal to a French monarch in policy and finesse!

Though rude Indians cannot well be supposed to be so ceremonious in their manners as polished Europeans, yet they are far from being deficient in marks of respect to their guests, either at their coming or going. Captain Carver was received by a party of the Ottawaws, in an island on Lake Michigan, with a general *feu-de-joy*; but attended with this remarkable circumstance, that the Indians fired their pieces loaded with balls. They took care, however, to discharge them in such a manner, as to make the balls fly a few yards above the heads of their visitors. The Captain, nevertheless, thought this rather too great an honour: in fact, he suspected that their intentions were hostile, and he was therefore upon the point of ordering his attendants to return the fire, when he was happily undeceived by some of the traders, who told him that this was the Indian method of receiving the chiefs of other nations.

“ On my departure from these Indians,” says the Captain, “ the Chief attended me to the shore, and, as soon as I had embarked, offered up, in an audible voice, and with great solemnity, a fervent

prayer in my behalf. He prayed, 'that the great Spirit would favour me with a prosperous voyage; that he would give me an unclouded sky, and smooth waters by day, and that I might lie down, by night, on a beaver blanket, enjoying uninterrupted sleep, and pleasant dreams; and also, that I might find continual protection under the great pipe of peace.' In this manner he continued his petitions, till I could no longer hear them."

The Captain takes this opportunity to express his sentiments of the natural good disposition of the Indians.

"I must here observe," says he, "that notwithstanding the inhabitants of Europe are apt to entertain horrid ideas of the ferocity of these savages, as they are termed, I received from every tribe of them, in the interior parts, the most hospitable and courteous treatment, and am convinced, that till they are contaminated by the example, and spirituous liquors, of their more refined neighbours, they retain this friendly and inoffensive conduct towards strangers. Their inveteracy and cruelty to their enemies, I acknowledge, to be a great abatement of the favourable opinion I would wish to entertain of them; but this failing is hereditary, and having received the sanction of immemorial custom, has taken too deep root in their minds to be ever extirpated."

The Indians live chiefly on animal food: they eat very little bread, or any kind of vegetables. One kind of bread, however, these same Ottowaws prepare in rather somewhat a singular manner.

"Whilst their corn," says Mr. Carver, "is in the milk, as they term it, that is, just before it begins to ripen, they slice off the kernels from the cob to which they grow, and knead them into a paste. This they are enabled to do, without the addition of any liquid, by the milk that flows from them; and when it is effected, they parcel it out into cakes, and inclosing them in leaves of the basswood tree, place them in hot embers, where they are soon baked. And better flavoured bread I never eat in any country."

Notwithstanding the indifference, and even contempt, which the Indians are generally (though, we hope, falsely) supposed to entertain for the fair sex, yet some them are governed by a queen. This Mr. Carver found to be the case with the Winnebagoes, a nation inhabiting an island in a lake of the same name, at no great distance from Green Bay, which is a part of Lake Michigan.

"On the 20th of September," says he, "I left the Green Bay, and proceeded up Fox River, still in company with the traders and some Indians. On the 25th, I arrived at the great town of the Winnebagoes, situated on a small island, just as you enter the last end of Lake Winnebago. Here the queen, who presided over the tribe instead of a Sachem, received me with great civility, and entertained me in a very distinguished manner, during the four days I continued with her. The day after my arrival, I held a council with
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the chiefs, of whom I asked permission to pass through their country, in my way to more remote nations on business of importance. This was readily granted me, the request being esteemed by them a great compliment paid to their tribe. The queen sat in the council, but only asked a few questions, or gave some trifling directions in matters relative to the state; for women are never allowed to sit in their councils, except they happen to be invested with the supreme authority, and then it is not customary for them to make any formal speeches as the chiefs do. She was a very ancient woman, small in stature, and not much distinguished by her dress from several young women that attended her. These, her attendants, seemed greatly pleased, whenever I shewed any tokens of respect to their queen, particularly when I saluted her, which I frequently did to acquire her favour. On these occasions the good old lady endeavoured to assume a juvenile gaiety, and by her smiles shewed she was equally pleased with the attention I paid her."

Nay, among some of them, women have, for some extraordinary acts of valour or heroism, been raised to the rank of hereditary chiefs.

"The river I am treating of, says Captain Carver, (that is, Fox River) is remarkable for having been, about eighty years ago, the residence of the united bands of the Ottigamies and the Saukies, whom the French have nick-named, according to their wonted custom, Des Sacs and Des Reynards, the sacks and the foxes, of whom the following anecdote was related to me by an Indian. About sixty years ago, the French missionaries and traders having received many insults from these people, a party of French and Indians, under the command of Captain Morand, marched to revenge their wrongs. The captain set out from the Green Bay in the winter, when they were unsuspecting of a visit of this kind, and pursuing his route over the snow to their villages, which lay about fifty miles up the Fox River, came upon them by surprize. Unprepared as they were, he found them an easy conquest, and consequently killed or took prisoners the greatest part of them. On the return of the French to the Green Bay, one of the Indian chiefs in alliance with them, who had a considerable band of the prisoners under his care, stopped to drink at a brook; in the mean time, his companions went on; which being observed by one of the women, whom they had made captive, she suddenly seized him with both her hands, whilst he stooped to drink, by an exquisitely susceptible part, and held him fast till he expired on the spot. As the chief, from the extreme torture he suffered, was unable to call out to his friends, or to give any alarm, they passed on without knowing what had happened; and the woman having cut the bands of those of her fellow prisoners, who were in the rear, with them made her escape. This heroine was ever after treated by her nation as their deliverer, and made a chiefsess in her own right, with liberty to entail the same honour on her descendants; an unusual distinction, and permitted only on extraordinary occasions."

Speaking of the Ottogaumies, Captain Carver gives us the following curious anecdote.

"About five miles from the junction of the rivers (that is, the rivers Mississippi and Ouifconfin) I observed the ruins of a large town in a very pleasant situation. On enquiring of the neighbouring Indians why it was thus deserted, I was informed, that, about thirty years ago, the great Spirit had appeared on the top of a pyramid of rocks, which lay at a little distance from it, towards the west, and warned them to quit their habitations; for the land on which they were built belonged to him, and he had occasion for it. As a proof that he, who gave them these orders, was really the great Spirit, he further told them, that the grafs should immediately spring up on those very rocks from whence he now addressed them, which they knew to be bare and barren. The Indians obeyed, and soon after discovered that this miraculous alteration had taken place. They shewed me the spot, but the growth of the grafs appeared to be no ways supernatural. I apprehend this to have been a stratagem of the French or Spaniards, to answer some selfish view, but in what manner they effected their purposes, I know not."

(To be concluded in our next.)

The Chronicle of England. Vol. II. From the Accession of Egbert to the Norman Conquest. By Joseph Strutt. 4to. 15s. boards. Shropshire.*

Having passed but slightly over the first volume of this work, we shall be somewhat more particular in giving an account, and specimens of both. The many publications, which have lately appeared on the subject of British history, may be thought to have superseded, in a great measure, the utility of a new production of this kind: it is, however, observed by Mr. Strutt, that too little care hath been generally taken in the delineation of the manners and genius of the people; a defect in former historians, which he professes a design to supply. The *first* volume of his *Chronicle* is divided into three parts, the *first* comprizing the *civil* and *military* history of this island; the *second* the *ecclesiastical*; and the *third*, that of the customs, manners, arts and genius of its inhabitants. The style of this volume is very unequal, rising sometimes into the turgid, and at others sinking into meanness. The following passage, describing the reception the Saxons first met with in Britain, is less exceptionable, on either of these accounts, than are some others.

* Author also of *Ecclesiastical Antiquities*, and a *View of the Manners and Customs of the ancient English*.

" The joyful Britons quickly appointed a residence for their new-come friends, resigning to them the isle of Thanet. And now, because the Scots and Picts were continuing their hostilities in the north, Vortigern intreated his allies to take the field against them: and they, desirous of shewing their valour, by some great exploit, readily agreed to his proposal; wherefore, joining their forces with the British army, they presently began their march towards the foe, who were now advanced as far as Stamford, in Lincolnshire, where the two armies met, and a sharp engagement ensued; but thro' the valour and conduct of the auxiliary Saxons, a complete victory was obtained, and the northern ravagers were put to flight with prodigious slaughter. This important conquest gained the Saxons such great credit with Vortigern, and the whole community of the Britons, that they looked upon them as their guardian angels, sent from heaven to succour them in their distress.

" Hengist and Horsa seem, from their first setting out from Germany, to have formed the design of settling themselves in Britain; and now, perhaps, the fertile and pleasant appearance of the country, as well as the unwarlike disposition of the inhabitants, were the grand and irresistible temptations which confirmed at once their former intentions. Seeing how high they stood in the favour of the king, and the people in general, their next step was with smooth and guileful speeches, under the mask of sound friendship, to prevail upon them to invite a second band of troops from Germany; by whose assistance they might be able to secure the kingdom from all its enemies, and raise its peace upon a lasting basis. Allured by the tempting prospect of ease and quietness, the heedless Britons readily entered into the subtle proposals of the Saxons; and accordingly messengers were instantly dispatched by the brother chiefs to their native land, inviting their friends and relations to come over to Britain, and partake with them the spoil of the country.

" Fired at the animating sound of war, and eager for the plunder, the valiant German youth assembled together, and accepted of the fair invitation from Britain, with fierce and clamorous acclamations of joy: they flocked from every quarter, and uniting together in a large company, embarked on board sixteen ships; when, loosing the flying sails, they cheerfully set forward on their voyage, following the fortune of the two warlike brothers, and big with the expectations of their future rewards. On their arrival in Britain, they were received with open arms by their countrymen, and soon made acquainted with the promising prospect which lay before them. With this last warlike band came Rowena, the daughter of Hengist, who was a young sprightly damsel, in the full bloom of her beauty, of which she possessed an uncommon share. The British king no sooner saw this lovely virgin, than he was so deeply enamoured with her person, that, regardless of his fame, or the dangers which were likely to arise from such an imprudent step, he resolved to take her to his bed; wherefore, gaining the consent of her father, contrary to the advice of his chief friends, he instantly made her his wife; and this action was the more justly censured by the murmuring Britons,

tons, because she was of a foreign stock, and also a heathen. Hengist overjoyed at the advancement of his fortune, and now grown more bold in his demands, petitioned the king to grant him a larger quantity of land, for the residence of himself and his army, than what had been hitherto allowed for them. His petition was instantly complied with, and all Kent was given into his hands. Though these proceedings of the king were in the highest sense distasteful to the people, yet all their remonstrances were in vain; for Hengist and his followers continually gained ground in his favour, and every day advanced their footing in the land.

"The Saxons perceiving that the eyes of the Britons began to open upon their designs, and finding their murmurs continually increased, resolved at once to secure their fortune, and resolutely hold the territories which they now possessed: but because they did not think themselves sufficiently strong as yet, to enter into open hostilities with the Britons, Hengist once more had recourse to his subtle persuasion; intimating to the king, that if he would permit him to send fresh messengers into Germany, he would invite his brother Otha, and his son Bhusla, to come over into Britain, and bring with them a powerful reinforcement; adding further, that through their assistance, the British dominions might be greatly extended, by the entire conquest and subjugation of the Scots and Picts. The prospect of extending his rule, without the trouble of conducting a tedious war, was so flattering to the lazy ambition of Vortigern, that he presently consented to the proposal of the guileful Saxon, and empowered him to send again into Germany for aid. Messengers were quickly dispatched, and agreeable to the invitation of Hengist, the two chiefs embarked with their army, and coasting about Britain, arrived at the Orkney islands, where they landed, and did much mischief; passing from thence into Northumberland; they settled there; where they continued for a long time, not as an independent state, but as subjects to the kings of Kent."

In the *second volume*, viz. that now published, the author observes his former mode of division; the narrative commencing at the accession of Egbert, and ending with the Saxon heptarchy. Having given, from the first volume, an extract respecting the footing first gained in this island by the Saxons, we shall extract, from the second, the progress made on its first invasion by the Danes, in the reign of Æthelred; to whose placing his confidence in persons disaffected to his person and government, is imputed the success of their conquest.

"The rumour of their coming was quickly spread amongst the people, to their universal terror and dismay. In the mean time Æthelred, with the greatest difficulty, collected a fleet in order to oppose them. The command of this fleet was committed to Alfreic, the son of Elfer, duke of Mercia—a man, who was but just returned from banishment, whither he had been sent by the king for some great offence, which being now forgiven, he was restored to fa-

your, and invested with the command. The fleet which Æthelred had fitted out, it is thought, would have been more than sufficient to have opposed that of the Danes, had the command been given to a faithful man; but Alfric, having nothing less at heart than the interest of his country, treacherously gave the enemy notice of his approach, so that they readily escaped the danger. Soon after sailing in unavoidably with part of the enemy's fleet, he was reduced to the necessity of engaging with them, which he pretended to do, whilst in reality he was only giving them leisure to escape; and not content with this manifestation of his treachery, he fully confirmed it at last by an actual revolt from the king's fleet and joining that of the Danes. This behaviour so exasperated the other Saxon chieftains, that they pursued the fleet of the Danes, and at last retook the ship in which Alfric had made his escape, with all his soldiers, and his armour, but he suspecting their design, had been careful to secure himself on board some other vessel. However, when they found not the prize they sought for on board the ship, they wreaked their vengeance on those that were there, and put every one of them to the sword. The Saxon chieftains, who distinguished themselves upon this occasion, were named Theored, Elstan, and Ešcwin; but notwithstanding all their efforts, the king's fleet sustained some considerable loss—and the fleet of the Danes secured their retreat for the present with but little damage; but soon after, being met by the Londoners, they were defeated with prodigious loss.

"In the mean time another party of the Danes pillaged the city of Bedbanburgh, near Durham; and sailing from thence, entered the mouth of the Humber, wasting the country on both sides, in Lindsey and Yorkshire. To oppose these, Æthelred sent his army under the conduct of three captains, named Frema, Godwine, and Fredegist. These men, it seems, were of Danish pedigree, and the fast friends of those they were sent to oppose: the battle therefore was not long begun, before they all left their own army to shift for themselves, and joined the forces of the Danes; by which treachery the Saxon forces were entirely overthrown, and the Danes, without much loss, obtained the victory."

As a farther specimen of the narrative of the second volume, the stile of which is more correct and much less inelegant than that of the first, we shall cite the following passages from the history of Edward the elder.

"Soon after the coronation of Edward, Æthelwald, an ambitious young nobleman, laid a claim to the crown of Wessex, and, being assisted by a strong party of discontents, broke out into open rebellion, and seized upon the town of Winbourne, near Bath, which he made his place of residence.—This young man, it seems, was son to Æthelbryght, the second son of Æthelwolf, and brother to Ælfred; so that king Edward was his first cousin. He was too young, upon the decease of his father, to take the charge of the government, and was afterwards withheld by his uncles; however by asserting his claim at this time, he proved a dangerous enemy to his cousin Ed-

ward. Being lodged with his party at Winbourne, he declared to them, that he was resolved to defend himself there against the assaults of Edward, or die in the attempt.—Edward, in the mean time, hearing of this rebellion, marched with his army towards Winbourne, and arriving at Banbury, in the neighbourhood of Winbourne, he encamped before the city.

“Æthelwald, fearful of the event, notwithstanding his former boastings, stole out privately by night, and fled into Northumberland, where he joined the Danish army, which lay encamped on that side of the Humber. After the departure of Æthelwald, the city of Winbourne was surrendered up to Edward, who entering in amongst other persons, found the wife of Æthelwald, a woman whom he had forced from a convent (where she had taken the veil) and married, contrary to the strict commands of the church; but she was restored to her former situation, by the command of Edward. As soon as the flight of Æthelwald was made known to the king, he sent out a party of his troops in pursuit of him, but all their endeavours to take him proved unsuccessful.

“Æthelwald, after he had joined the Danish army, made known to them the occasion of his flight from England, and the claim which he had to the crown of Wessex. They received him with great demonstrations of friendship, and promised him to espouse his cause, no doubt being glad of such a plausible pretext for the violation of the peace which yet existed between them and the Saxons; moreover, they might expect that, whilst the claim of Æthelwald was supported, a division might thereby be made in the Saxon state in favour of him, which could not fail of terminating to their advantage.—Three years after they went, under his conduct, into the East Angles, where they were joined by the Danes, who inhabited that kingdom; and the year following (905) they broke the league of peace, and entered Mercia with their army, pillaging and destroying the country as far as Creckland, where they passed the Thames, and entering Wiltshire, proceeded to Basingstoke; after which they returned back into the kingdom of the East Angles, laden with spoils. Edward, hearing of these dangerous proceedings, marched with his army after them, and entering the kingdom of the East Angles, laid the country waste between the Dyke and the Ouse, and northward as far as the Fens; when being desirous of returning, he began his march, first strictly ordering, that his whole army should follow closely after him; but the Kentish-men, who formed a considerable body, for some cause or other disobeyed his orders, and staid behind, notwithstanding seven messengers were dispatched to them, from the king, to desire them to follow immediately.—In the mean time, the Danes, who had watched their opportunity, finding that the king was departed with the greater part of his army, fell upon those who staid behind, and a bloody battle ensued. The Kentish-men made a valiant resistance; and though, after great carnage on both sides, they were obliged to quit the field, yet it was not before they had so far reduced the power of the Danes, that they had but little cause to boast of the victory. Besides the great number of common men the Saxons

Saxons lost in this battle, the two earls Sigewulf and Sigelm, Eadwold, one of the king's ministers, Cenwulf an abbot, and many other persons of distinction were found among the slain.—On the side of the Danes, were killed Eohric, king of the East Angles, who had succeeded Godrun in the year 890, and Æthelwald, the seditious author of the war, as also several noble men, and a prodigious number of private soldiers.

“What steps were taken immediately after this important battle, either by Edward or the Danes, do not appear; the latter, however, seem to have suffered so severely by this dear-bought victory, that they were not desirous of renewing the war; and the Saxons, on the other hand, were no less inclined to peace. Accordingly, two years after, a peace was concluded between the Danes, as well in Northumberland as in the kingdom of the East-Angles, and the Saxons, which was ratified by king Edward and his nobles.

“This truce continued three years unviolated, at which period the war was again renewed: but what provocation was given, or to which party the infringement of the treaty was owing, is not recorded. However, at this time king Edward caused a powerful army to be raised in Wessex and Mercia, which he sent beyond the Humber, against the Danes who resided in Northumberland. The Saxon forces entered Northumberland with fire and sword, and after staying there five weeks, during which time they made prodigious slaughter amongst the Danes, they returned home, laden with the spoils of their enemies.

“The following year, the Danes, rejecting all offers of peace, entered Mercia, and retaliated the injuries which they had received; but being met by a strong party of the Saxons, at Tetnal in Staffordshire, they were overthrown in a set battle. In the mean time king Edward was in Kent, and had collected about an hundred sail of ships, and was met by others which had been cruising upon the southern coasts. The Danes (hearing how Edward was employed, and imagining the greatest part of his army was sent on board the vessels) collected all the forces they could, and advancing beyond the Severn into Wessex, plundered every part of the country they passed through. The king, hearing of their proceedings, marched against them with all expedition, and came up with them unexpectedly, at a place called Wodensfield, in Staffordshire, as they were returning home: a bloody battle ensued, in which the Danes, after a desperate resistance, were totally overcome, with the loss of some thousands of their army, together with Ecwils their king, and several others of their chief noblemen and leaders.

“This important victory was of great consequence to Edward, for at the same time that it damped the spirits of his enemies, it animated his friends, and secured him the love of his subjects, who looked upon him as their protector. Some time now elapsed in peace, the Danes not daring to renew the war, which time Edward prudently employed in fortifying his dominions, in order to secure them from the future attempts of his enemies. In the year 912 died Æthered, the earl of Mercia, brother-in-law to Edward; and upon

his decease, the king took the cities of London and Oxford, with the country adjoining, into his own hands, which had before been committed by his father, Ælfred, to the keeping of Æthered. The government of the other parts of Mercia, which Æthered had held, was still possessed by Ætheifled his widow, sister to king Edward, a woman of a courageous and martial spirit."

In giving an account of the ancient customs, manners, and dispositions of the English, Mr. Strutt makes a number of applications to modern times. Entertaining and instructive, however, as we think this part of his work, we doubt much of the efficacy of similar expedients when applied to the correction of ancient and modern manners. Our author's occasional disquisitions on British antiquities, are by no means the least valuable of this elaborate performance; which is illustrated with a great number of well-executed engravings; comprehending a compleat series of Anglo-Saxon coins. In the appendix are also given specimens of the Anglo-Saxon language. N.

Discourses on several Subjects and Occasions. By George Horne, D. D. 8vo. 12s. Robinson.

These discourses have been delivered before the university of Oxford, at several times, between the years 1756 and 1773. The general design of the author in their composition, which is kept in view throughout the whole, is to trace the mysteries of religion to their source, as the best method of explaining the truths of the gospel. Our preacher begins the course of his lectures, therefore, with the creation of man, the garden of Eden, the tree of life, &c. proceeding through the principal subjects of the Mosaic history. The *rationalists*, as the almost-christians of the age are pleased to call themselves, will be apt to think our reverend doctor rather fanciful, if not fantastical, in his discourses on these topics; at the same time that those of the orthodox, who are fond of spiritual symbols may attend to him with edification. Among the other sermons contained in this collection, is one on the case of the Jews; on whose pretensions to the peculiar favour of God and their expectation of a Messiah, he makes the following observations.

"To demonstrate, that, as the seed of Abraham, they had no exclusive and indefeasible right to the favours of heaven, those favours have been withdrawn from them, and conferred on the Gentiles.

"T.

" To shew, that the law of Moses was not in itself efficacious, or designed to be perpetual, they are put under an absolute incapacity of observing it any more. They have no altar, no priest, no temple.

" To reprove the fond notion, that Canaan was the end of the promises, they have been driven out of it, and forbidden to approach it. In a state of utter desolation, it has passed successively into the hands of their enemies of every denomination, and never reverted to them.

" To eradicate the ideas of a temporal Messiah, and dominion over the nations, after beholding the sceptre departed from Judah, after having been deceived by a multitude of impostors, they continue to this hour, at the end of 1700 years, fugitives and vagabonds upon the earth.

" And now, let us be permitted, in our turn, to address an argument to the deist, upon this topic. You demand ocular proof of prophecy accomplished. It is before you, in an instance without a parallel. It was repeatedly foretold, both in the Old and New Testament, that, for the rejection and murder of their Messiah, the Jews should be dispersed into all countries; yet that they should not be swallowed up and lost among their conquerors, but should still subsist, to latest times, a distinct people. By Jeremiah, God declared, he would make an end of the nations their oppressors, but he would not make an end of them. You will not say, this prediction was written since the event; and certainly, an occurrence more singular, or improbable, could not have been predicted. In the course of human affairs, who hath heard such a thing; who hath seen such a thing? Yet, so it is. The mighty monarchies of Assyria, Persia, Greece, and Rome, are vanished, like the shadows of the evening, or the phantoms of the night. Their places know them no more. Nothing remains of them, but their names: while this little contemptible people, as you are wont to stile the Jews, strangely secure, without a friend or protector, amidst the wreck of empires; oppressed, persecuted, harrassed always, by edicts and executioners, by murders and massacres, hath outlived the very ruins of them all. Except you see signs and wonders you will not believe. Behold then a sign and a wonder, the accomplishment of a prophecy in a standing miracle; the *bush of Moses* surrounded by flames, ever burning, and never consumed! Contemplate the sight, as it deserves; and be not faithless, but believing; for this is the Lord's doing, and therefore so marvellous in our eyes.

" That the gospel, when slighted by the Jews, might not be without its fruit, and that God might have a church and people to supply their place, the apostles turned to the Gentiles; so that their fall became the riches of the world, and good was brought out of evil. Let the warning, given us by our own apostle, be ever sounding our ears, though when we consider the state of religion among us, it may perhaps make them tingle. 'Because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee.'

Our preacher does not appear to us always so just and pertinent, in his remarks on passages of scriptural history, as he is in the above reflections. In some, indeed, he seems to fall into reveries altogether puerile and visionary. The following may serve as specimens of the stile and manner in which he declaims on scenes, familiar enough to have been more naturally described in less metaphorical language.

“ It appears from the text before us, * that the world is in a state of delusion ; for such is the state of them that sleep. To all things that really concern them they are insensible, but they are earnestly employed, meanwhile, in a shadowy fantastic scene of things, which has no existence but in their imaginations. And to what can the life of many a man be so fitly compared, as to a dream ? What are the vain employments and amusements of multitudes, but ‘ visions of the night ?’ And is not he who wasteth his time and breath in relating the history of them, ‘ as a man telling a dream to his fellow ?’ Is a dream made up of illusive images, false objects and pursuits, false hopes, and false fears ? So is the life of a man of the world. Now he exults in visionary bliss, now he is racked with disquietudes created by his own fancy. Ambition strains every nerve to climb to a height that is ideal, till with all the eagerness of desire, grasping at the summit, she seems to feel herself half dead by a fall that is as much so ; since neither if a man be in power, is he really and in the sight of God the greater ; nor if he be out of power, is he the less. Avarice flies with fear and trembling from a poverty of which there no danger, and with infinite anxiety and solicitude heapeth up riches that have no use. And while pleasure is incessantly shifting her painted scenes before the fancies of the gay, infidelity oftentimes seduceth the imaginations of the serious and contemplative into the airy regions of abstraction, setting them to construct intellectual systems, without one just idea of the spiritual world, and to delineate schemes of religion, exclusive of the true God and his dispensations. Thus doth man walk in a vain shadow, and disquieteth himself in vain, like one endeavouring to win a race in his sleep, still striving after that which he cannot attain unto, so long as he expects to find a solid, substantial, and durable comfort in any thing but ‘ the kingdom of God and his righteousness.’

“ Again. Is a dream ever wandering from one thing to another that has no connection with it, and patched up of a thousand inconsistencies, without beginning, middle, or end ? Not more so than the life of him, who, being devoted to the world, and at the mercy of his passions, is now in full chase after one shadow, now after another ; so continually varying and changing, and yet withal so uniformly trifling and insignificant in all his sentiments and proceedings, that were the transactions of his days noted down in a book, it may be questioned, whether a dream would not appear, upon the comparison, to be a sensible and regular composition.

* Ephes. v. 14. Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

‘ Once more. Is a dream fleeting and transitory, inasmuch that a whole night passeth away in it as one hour, nay, as one minute, since, during sleep, we have no idea of the succession of time? And what is a life of fourscore years, when looked back upon? ‘ It is but as yesterday, seeing it is past as a watch in the night.’

“ —Was the task enjoined us, to describe that disappointment and wretched emptiness which the miserably deceived soul of him who lives and dies in carnality and worldly-mindedness will experience upon the moment of her separation from the body, what words could we find for the purpose, like these of the prophet Isaiah? ‘ It shall be as when a hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite,’ remaining altogether unsatisfied with the pleasures which he seemed for a while to enjoy. Such a state of delusion is the state of the world; so vain, so incoherent, so transitory, are the schemes and designs of worldly men; and however important they may appear to the projectors of them, at the time, yet most certain it is, that what the Scripture saith of Pharaoh, may be said, with equal truth, at the death of every man, who has spent his days in things pertaining to this life only; ‘ So he awoke, and behold, it was a dream!’

In some of our preacher’s discourses, particularly in that on our Saviour’s second coming, he is still more declamatory and turgid.

N.

Elements of General History. Translated from the French of the Abbé Millot. Part I. Ancient History. 2 vols. 8vo. 15s. bound. Cadell.

This writer appears to have given his work the title of *Elements of History*, rather than that of an history itself, because he gives only the general outlines of things, and not a detail of particular events. His performance begins with the history of ancient Egypt, on whose laws and government he makes many shrewd remarks and judicious observations. The history of the ancient Chinese follows next, which is succeeded by that of the Assyrians and Babylonians; respecting the authenticity of which latter our sensible Abbé makes the following remarks.

“ If we were to give credit to numbers of historians, Nineveh and Babylon, though but a little distance from one another, were two immense cities, and the capitals of two great empires; but if we look back to the source, examine the evidence, and compare the different criticisms without prejudice or prepossession, it will appear evident that the Assyrians and Babylonians were very soon blended together

together into one people, united into one empire, and that the same state was frequently mentioned by both names.

“ For spreading and perpetuating fables nothing more has ever been requisite, than that they should be published by an author of reputation, and, which is always the case, be repeated after him by succeeding writers. Ctesias of Cnidus, physician to the younger Cyrus, is the author of all the falsehoods which have been so often transcribed concerning the Assyrian empire. Diodorus Siculus, who was cotemporary with Cæsar, has copied the tales of Ctesias, and many later historians have followed Diodorus, so that this corrupted source has infected almost all the channels through which that history has flowed. What credit can be given to the authority of Cyrus’s physician? Aristotle did not think him worthy of attention, and all the world allow that his history of India, which he boldly narrates, as having been an eye-witness, is filled with the grossest falsehoods; having therefore been convicted of endeavouring to impose in one case, he should be less credited in others, and the rather as even his history of Assyria has in it some striking marks of absurdity. Let us lay aside every prejudice for a moment to hearken to Ctesias and Diodorus, and let us not be afraid to judge for ourselves.

“ Ninus being possessed with a rage of conquest, subdued an infinite number of nations all the way from Egypt to India; but suspended his warlike enterprizes to found the city of Nineveh, which Diodorus places upon the banks of the Euphrates and not the Tigris; an error perhaps of the transcriber, yet not unworthy our notice. Nineveh was quickly built with walls a hundred feet high, having fifteen hundred towers, two hundred feet in height, to serve equally for its ornament and defence; the circumference of the whole city was four hundred and eighty stadia (furlongs) estimated at twenty-five or thirty leagues; even adopting the reduction of the length of the stadium proposed by M. de l’Isle, Nineveh will still be seven times larger than Paris.

“ This work being completed, Ninus resumed his arms at the head of a million of fighting men, and Semiramis, who was the wife of one of his officers, distinguished herself by her heroic exploits. The king married her, and left her his crown, and this ambitious princess being desirous, in her turn, to render her name immortal, in a very few years built the city of Babylon, which much exceeded Nineveh, its walls being of sufficient thickness to allow six chariots to go abreast. The quays, the bridge over the Euphrates, the hanging gardens, the prodigies of sculpture and architecture, the temple of Belus, which had in it a golden statue forty feet high, were all works of Semiramis. She likewise built other cities; set out to conquer kingdoms; marched against the king of the Indies, with an army of three million of infantry, five hundred thousand horse, a hundred thousand chariots, &c. and, to supply the want of elephants, she contrived the following excellent stratagem. She ordered three hundred thousand black oxen to be killed, and their hides to be formed into the shape of elephants, which being placed upon

upon camels, were drawn up in battle array, but the stratagem did not succeed, for the heroine was defeated, wounded, and put to flight; and, some time after, died in her own country.

Her son Nynias was but the shadow of a king. From the time of that prince, to the voluptuous reign of Sardanapalus, which is a space of more than eight hundred years, we do not find a single incident worth being mentioned. That prince is said to have destroyed himself by fire, with his women and treasures, when besieged by Arbaces, governor of the Medes; and thus ended the Assyrian monarchy, to which Ctesias and Diodorus gave a duration of fourteen centuries, while Herodorus tells us that it lasted only five hundred and twenty years.

Such a History is, says our author, like the Fairy Tales, unworthy consideration. He proceeds to treat in turn of the Phœnicians, the Hebrews, the Medes, and the Persians: taking notice, among other instances of the little credit due to historical tradition, of the story of the life and death of Cyrus, of which so many various relations are given by different writers. After taking a slight view of the history of the ancient Indians, the Abbé proceeds to that of the Greeks. We shall select, from his remarks on the Grecian poetry, the following account of their drama and theatres.

“The drama, which was invented in the time of Solon, had its source from the poems of Homer: actions which gave pleasure to the reader, received additional charms, by being introduced upon the stage, and were accompanied with eminent advantages. Æschylus who was the real father of tragedy, for the farces of Thespis do not deserve that name, employed terror and pity to affect the human heart. He lived at the time of the invasion by Xerxes, and his pieces were filled with expressions of hatred against tyranny. Sophocles made his appearance before the death of Æschylus, and not only disputed with him, but carried from him the prize of merit, by rendering tragedy more interesting, by the regularity of his plots, and the elevation of his style. Euripides, who was his rival, introduced that philosophy, which brings morals into action, and inspires the mind with a love of virtue.

“We can scarcely believe, that the principal view of these poets, was to correct the passions, by affecting the heart with pathetic subjects; but it is certain, that while they sought the approbation of the spectators, they conveyed most admirable instructions to the audience, without making use of expressions which could corrupt the hearts, or injure the morals of the people. How greatly useful would theatrical representations prove, if such alluring pleasures were only employed as a vehicle for conveying noble and virtuous sentiments!

“Comedy in particular, may be made one of the best schools for society, by exposing vice to ridicule. It is inconceivable,

how the Athenians could bestow such applause, as they did, upon the indecent buffoonries of Aristophanes, after having acquired a relish for the moral lessons of their tragic poets. They almost imputed to Euripides as a crime, the having put the following expression into the mouth of Hippolytus: *My tongue has pronounced the oath, but my heart does not approve*; though the oath to which he alludes, seems to be opposite to his duty; yet at the same time they permitted the characters of their gods, as well as the government, their magistrates, and Socrates, to be ridiculed upon the stage, in pieces which were equally an insult to religion and common decency. The old comedy was of the most unbridled licentiousness, sacrificing every thing to satire; and what we have still remaining of Aristophanes, is, in that respect, a disgrace to Athens. Middle comedy, which sprung up in the time of the thirty tyrants, only disguised the names, and insulted the persons, which rather whetted than extinguished the malignity of the people. But at last Alexander checked this insolent licentiousness. The new comedy described the manners without offending particular persons, by presenting a mirror, as Boileau expresses it, in which every one might see a picture of himself, laugh at his own irregularities, and in an agreeable manner learn to correct his errors. We cannot too much regret the loss of the works of Menander, who shone eminently in this boundless field, since we know that the taste of Terence was formed from his writings.

"We must be as zealous idolizers of antiquity as Madam Dacier, not to allow that the moderns are greatly superior to the Greeks in the dramatic art. While we acknowledge them to have been our masters, let us not hoodwink our reason so far, as to offer incense to their faults, at the expence of the justice we owe to their rivals. The amazing number of dramatic productions of the ancients, serves only to prove that they were not very delicate, either in the conduct or composition of their pieces. It is said, that Sophocles wrote about a hundred and thirty.

"The violent rage which the Athenians had for public spectacles; the rewards which they adjudged to their poets; the honour of being declared in public to be superior to their rivals; contributed to accelerate the progress of that engaging art. It requires ages before good taste can be brought to take place of the clownish farces of our progenitors. Athens very soon had her Sophocles, and her Euripides; and in some degree, the care of the theatre, among that frivolous people, was made a business of the state: we might approve of this, if their sole object had been to improve their manners; but Aristophanes and others of his stamp, were authorised to poison the minds of the people. What idea can we form of that state where buffoons have a privilege to insult virtue, and a power to make the people rise up in rebellion against her?

In treating of the *Roman History*, which next follows, our Abbé is much more copious than in any of the preceding:

evidently because his materials are more genuine and authentic. This history he carries down to the time of the Romans being conquered by the Saracens, in the sixth century; period, which he regards as a mean point between ancient and modern history. E.

Flora Scotica; or, a Systematic Arrangement, in the Linnæan Method, of the native Plants of Scotland and the Hebrides. By John Lightfoot, A. M. Rector of Gotham, in Nottinghamshire, and Chaplain to the Duchess Dowager of Portland. 8vo. 2 vols. 16s. Boards. White.

If writers in general were to take the trouble of giving a fair abstract of the plan of their works, in the manner Mr. Lightfoot hath done, it would not only save the Reviewers much trouble, but supersede all cause of complaint, that their performances have been misunderstood or misrepresented; since we should most probably chuse, as in the present case, to give our account of them in the words of the author.

“The first part of the book is a sketch of *Caledonian zoology*, composed by Mr. Pennant, and prefixed for the benefit of those naturalists who wish to be acquainted with the animals of North Britain.

“This is succeeded by the *Flora Scotica*, or a systematic arrangement of the indigenous plants of Scotland and its islands. This arrangement is entirely after the sexual or Linnæan method, not only as being the present most improved and fashionable; but the most ingenious and convenient; and, consequently, the most eligible system hitherto invented. It is well known to consist of 24 classes or primary divisions; at the beginning of each of which are enumerated the several *orders* and *genera* contained under it, together with the short characters which distinguish each *genus*, after the manner of Linnæus, in the 13th edition of his *Systema Naturæ*. This short scheme enables the learner not only to behold, at one view, the various *genera* comprehended under each class, but also to distinguish readily their differences, and to discover some few species of plants which would seem to the *Tyro* improperly classed, and might otherwise baffle his researches in investigating their names. These irregular species are therefore, to facilitate his inquiries, printed in *Italics*, and placed at the foot of the order to which they might seem to belong.

“Again, at the head of every *genus* its generic characters are expressed more fully, in conformity to the method of the Swedish naturalist, with references to his *Genera Plantarum*, where those characters are described at large.

" Under each *genus* are arranged the several *species*, with their trivial names and specific differences, all taken from the same author, unless where new species required new names to be given them.

" Then follow references to those authors who have exhibited the best figures of the several species. The books referred to are often indeed voluminous and expensive, but they are such as will yield much pleasure and satisfaction to the learner.

" Next proceeds the common English name of each species, and afterwards the *Scotch* and *Gaulic* or *Erse* names, so far as they are generally known and received by the inhabitants.

" To these are subjoined each plant's particular place of growth, or native soil. To which is added, its duration, and time of flowering, expressed by their proper signs, &c.

" Then follows a short description of each plant, or some few distinguishing characters of it; such as were thought necessary either to point out the difference of species most nearly allied, or to assist the learner in ascertaining those plants which are generally least known, or but ill described by authors: such especially are those of the *Cryptogamia* class, which cost more time and attention than all the other 23 classes together.

" Last of all are subjoined the various *uses* of each plant, whether *æconomical*, *medical*, or *superstitious*. Their *æconomical* and *medical* uses are extracted from authors of the first credit; for the most part either from Linnæus's *Materia Medica*, or Haller's *Historia Stirpium Helvetiæ*."

To this work, which is illustrated with 35 plates, are added indexes in Latin, English, Scotch and Erse. E.

Six Essays or Discourses on the following Subjects: The Balance of Africa, or upright Administration of Justice.---Ambition in Sovereigns.---The Love of our Country, and National Prejudice or Prepossession.---The Semblance of Virtue, or Virtue in Appearance.---The Virtue or Superior Excellence of Nobility, with some Remarks on the Power or Influence of High Blood. The Machiavelianism of the Ancients. Translated from the Spanish of Feyjoo. By a Gentleman. 8vo. 4s. sewed. Becket.

Father Feyjoo is, indeed, a literary as well as moral phenomenon. Not that his reflections or manner of communicating them will appear very novel or extraordinary to the *literati* of this country: for the latitude of which they seem better calculated than for that of Spain. For a churchman and that a Spaniard, his sentiments are as liberal

liberal as his understanding is enlightened; so that we rather wonder that the publication of his works should be permitted under a Spanish government, than that they should be translated into other languages and approved by other nations. At the same time that we confess, we meet with much trite and common-place reflections in the writings of this author, there is yet an air of originality in his mode of animadversion that distinguishes him from the herd of French and English essayists. But of a work of this nature, we can only enable our readers to judge from a specimen or two of its execution.

On the Love of our Country and natural Prejudice of Prepossession our author begins his discourse as follows:

"I seek in men that love of their country, which I find so much celebrated in books, but I do not find it; I mean that just, noble, and virtuous love, which they owe to it. In some, I see no kind of affection for their country at all; in others, I perceive only a criminal affection, which is vulgarly called national prejudice.

"I don't deny, that by turning over history, you will find thousands of victims sacrificed to this idol. What war is undertaken without this specious pretence? What field do we see drenched with human blood, that posterity, over the carcases from whence it flowed, has not fixed the honourable inscription, that those men lost their lives for the good of their country? But if we examine things critically, we shall find the world is much mistaken, in thinking there have been so many or so refined sacrifices made to this imaginary deity. Let us figure to ourselves a republic, armed for a war, undertaken upon the principle of a just defence; and let us also proceed to examine by the light of reason, the impulse which animates men's hearts to expose their lives in the quarrel. Among the private men, some insist for the pay and the plunder, others with the hopes of bettering their fortunes, and acquiring military honour and preferment; but the greatest part, from motives of obedience, and fear of the prince or the general. He who commands the army, is instigated by his interest and his glory. The prince, or chief magistrate, who is at a distance from the danger, acts more for the sake of maintaining his dominion, than for supporting the republic. Now admitting that all these people should find it more for their interest to retire to their houses, than to defend the walls, you would hardly see ten men left on the ramparts.

"Even those feats of prowess of the ancients, which are so blazoned and immortalized by fame, as the ultimate exertions of zeal for the public good, were more probably generated by ambition, and the love of glory, than by the love of their country; and I am inclined to think, that if there had not been witnesses present, to have handed down to posterity an account of their exploits, that from a principle of love to his country, neither Curtius would have precipitated himself into the pit, nor Marcus Atilius Regulus have sub-

submitted to die a lingering death in an iron cage; nor would the twin brothers, for the sake of extending the boundaries of Carthage, have consented to be buried alive. The incitement of posthumous fame had great influence among the Gentiles; and it might also happen, that some rushed on a violent death, not so much with a view of acquiring posthumous fame, as from the mad vanity of seeing themselves admired and applauded for a few instants of their lives, of which Lucian gives us a striking example, in the death that was submitted to by the philosopher Peregrinus.

“ Among the Romans, the love of their country, was so much in vogue and so prevalent, that it seemed as if this noble inclination was the soul of their whole republic. But what appears to me is, that the Romans themselves, on account of Cato’s constant and steady attachment to the public, looked upon him as a very uncommon man, and as one descended from heaven. It may be said of all the rest of them, almost without exception, that in serving their country, they sought more their own exaltation than the public utility. They gave Cicero the glorious surname of Father of his country, for the successful and vigorous opposition he made to Catiline’s conspiracy. This in appearance was a great merit, although in reality it was but an equivocal one; for not only the success of Cicero’s attaining the consulate, depended upon that fury’s not carrying his point, but his life also; for it is true, that when afterwards Cæsar tyrannized over the republic, Cicero accommodated himself very well with him. The subornations of Jugurtha, king of Numidia, shewed abundantly what sort of spirit influenced the Roman senate: which, contrary to the interest of the republic, tolerated in that penetrating and violent prince many grave and pernicious evils, because every new insolence he committed was accompanied with a new present to the senators. He was at last brought to Rome, and detained there; and although he was so far from correcting or reforming his old practices, that within the city itself he committed new and enormous offences; by the favour of gold, he was permitted to go at large, which in the delinquent himself begot such a contempt of that government, that when he left Rome, after getting at a little distance from the city, he turned about, and looking at it with disdain, called it a *venal city*, adding, that it would soon perish, if any one could find money enough to pay the price of its ruin: *Urbem venalem, ei mature perituram si emptorem invenerit* (Sallust in Jugurtha). The same thing, and even more pointedly, was said by Petronius:

Venalis populus, venalis curia patrem.

“ This is a picture of the love of their country so celebrated among the Romans, and to which many at this day judge they owed the enormous extension of the Roman empire.

“ Our opinion of this matter differs greatly from that of the bulk of mankind, by whom it is generally believed, the love of their country is natural to, and transcendent in all men; and as a proof of it, they alledge the repugnance, which all, or nearly all men feel at abandoning the country in which they were born, to go and re-

reside in any other whatever ; but I find here a great equivocation, and that what men call the love of their country, is in reality, nothing else but the love of their own convenience. There is no man who does not leave his own country cheerfully, when he has expectations by going to another of mending his fortune; and examples of this sort are seen every day. Of all the fables that have been fabricated by the poets, there is no one appears to me more void of probability, than that of Ulysses's having preferred the dreary and unpleasant rocks and crags of his own country Ithaca, to the immortality full of delights, which was offered him by the nymph Calipso, upon condition that he would come and live with her in the island of Ogygia.

" I may be told, that the Scythians, as Ovid testifies, fled from the delicacies of Rome, to the asperities of their own frozen soil; that the Laplanders, maugre all the conveniencies and accommodations that were offered them at Vienna, sighed to return to their own poor sterile country; and that but a few years ago, a Canadian savage who was brought to Paris, where he was furnished with every possible convenience, lived there in a seeming state of affliction and melancholy.

" I say in answer to all this, that it is true; but it is also true, that these men live with more convenience to themselves in Scythia, in Lapland, and in Canada, than in Vienna, at Paris, or in Rome. Habituated to the food of their country, however hard and coarse it may appear to us, they find it both grateful and salutary. They are born among snow, and live pleasantly in the midst of it; and as we can't bear the cold of northern regions, they can't endure the heat of southern ones. Their mode of government, is suited to their tempers and dispositions, and although the form is but indifferent, they being reconciled to it by custom, believe that nature itself never dictated any other. Our policy seems as barbarous to them, as theirs does to us. Here, we think it impossible to live without a house or permanent abode; they look upon this as a voluntary imprisonment, and regard it as much more convenient, to be at liberty to change their habitation, when, and to wherever it is most agreeable to them, fabricating it in the evening, for the use of the night and the next day, either in the valley, on the side of the mountain, or in the plain. The accommodation afforded by changing situations as the seasons of the year vary, is enjoyed among us, by none but the great and the opulent; among those barbarians, there is no one who does not enjoy it; and I must confess for myself, that I look upon a man's having power, whenever he pleases, to remove from a disagreeable neighbourhood, and settle himself in one he likes better, as a very enviable happiness."

Our author proceeds, as throughout all his essays, to illustrate his speculative remarks with practical observations, biographical anecdotes and historical narratives, which render his method of writing equally entertaining and instructive. *On the semblance of virtue*, Father Feyjoo makes some remarks

marks, by no means ill adapted to the meridian of our own island. In describing the worst species of all hypocrites, he thus censures public detractors.

“ I speak of those censurers of other people’s conduct and behaviour, who pretend to do it out of zeal, and to promote the welfare of those they fall upon. These act as if they were ministers vested with full powers from hell, or were a *quid pro quo* of the devil, because their whole occupation is pointing out the sins of mankind; a race so diabolical, that they are at variance with the virtues, and friends with the vices, of their neighbours. They pretend they love the first, and abhor the last, but it is quite the reverse. They are always busied in throwing biting reflections on their neighbours, and at the same time *licking their chops* with a longing desire to taste of their sins. There is no news so pleasing to them, as this or that person having made such and such a slip. This is their favourite little aliment, because it affords pabulum to feed and nourish their malevolence.

“ They exclaim furiously, and with all their might, against sinful and sensual practices, and wreck their inventions for hyperboles to exaggerate the wickedness of them; and after they have glutted their revenge on a miserable individual they have been abusing, they direct the rage of their thunder against the public at large, and cry out, the people are all going the high road to perdition; God defend us, for the like never was seen! Their daily text is the *O tempora! O mores!* of Cicero. The matter of their ordinary conversations is truly and properly matter, as it is all putrefaction and corruption; for they talk of nothing but turpitudes and uncleanness. They reserve for their own use and purposes Satan’s Gazette, where the news is distributed in articles and paragraphs, received from different quarters; as for example: we hear by an express arrived from such a street, dated such a day of the month, which was brought by an herb woman, that Mr. A—— has made great advances in his negotiations with Madam B——, and although in the beginning he met some difficulties, by proposing more advantageous and agreeable terms, he was at last admitted to a private audience. In this manner it proceeds to give an account of various other matters, and always, as is customary, tells us something about the court; as for instance: his majesty Pluto and all his family, although they can’t fail to be incommoded with the excessive heats which prevail in his territories, continue for all that to pass their time very jollily, by the entertainment they find in hunting all sorts of sins, which is a game that is found in great abundance in every quarter of his infernal majesty’s dominions. But to be serious: those who blazon or aggravate the vices that are most frequent or prevailing in a place or town, do a great injury which they are not aware of, which is removing from many a certain impediment, which withholds or restrains them from falling into those very vices. When speaking of the vice of incontinence, for example, a man exclaims, The city in this respect is in a total state of depravity;

vity; that the dissoluteness which prevails in it is horrid and unbridled; that already with a little reserve, or without any at all, you can scarce find a man that is continent, or a woman that is chaste; and truly this is the vice, against which they most frequently make such declamations. Some hear this, who till then had entertained no such idea of the thing, and who were continent from the apprehension of being exposed, and the fear of being repulsed by this or that woman. This, to those who are withheld from being incontinent, principally or solely by the shame of being remarked, or that of being ignominiously repulsed, takes away in part, or removes totally, the chief impediment which restrained them from rushing into criminal amours. If all, says each of these to himself, or nearly all the men in the town, are guilty of this vice, my share of disgrace by falling into it will be but small, as I shall only bear my proportion as one among so large a number; and if all, or nearly all the women, are disposed to be lewd and wanton, it will rarely happen that I shall meet with one who won't yield to my solicitations. Some, from not foreseeing the inconvenience, are betrayed into this absurdity by their zeal, and commit the mistake with the best intentions. I have many times heard preachers exclaim with great fervor, that the town is filled with scandals and turpitudes; that there is scarce a house, which in every corner of it is not burning with the infernal fire of lust. I intreat most earnestly all those who exercise this sacred function, and God is the judge of the sincerity and pious intention with which I make the request, that they would abstain from such like declamations, for the mischief they produce is greater than the benefits which are derived from them."

[To be continued.]

Essays Moral and Literary. By the Rev. Mr. Knox, Fellow of St. John's College, Oxford, and Master of Tunbridge School. The Second Edition, corrected and enlarged. 8vo. 4s. Dilly.

Our readers, who may remember with what reluctance we parted with these ingenious and entertaining essays, in our account of them on their first publication, will not wonder that we embrace the present opportunity of giving a farther specimen of them; for which, therefore, we shall make no apology. As our former quotations, however, comprehended matters of taste and speculation, we shall at present give a sample or two of the writer's talent at practical observation, in his description of two characters of a very different stamp, indeed, but whose situation and circumstances in life are pretty equally penurious and precarious. They are those of a *clergyman* and of a *strolling player*; the mortifications and vicissitudes of whose different professions, Mr. Knox hath

depicted with the pencil of a SPECTATOR or an IDLER. The first is contained in the XXth Essay, and is introduced and dismissed as follows.

Account of a Clergyman. From Amicus.

"That admiration is the effect of ignorance, is a truth universally confessed; and nothing so forcibly excites the wonder of the illiterate, as the character of profound erudition.

"Dazzled by the splendor of literary honours, many an honest parent has prevented his son from acquiring a fortune behind the counter, to see him starve in a pulpit.

"These reflections were occasioned by meeting an old friend at a coffee-house one evening last week. His looks were not sleek and pampered enough to make me mistake him for a canon or a dean; and he sufficiently apologized for the rustiness of his coat, by the following narrative:

"My father," said he, after some preliminary conversation, "was a shoe-maker of tolerable business in London; a very honest man, and very much given to reading godly books, whenever he could steal a moment from the lap-stone and the last. As I was the only child, he took great delight in me, and used frequently to say, that he hoped in time to see me Archbishop of Canterbury, and no such great matters neither; for as to my parentage, I was as good as many a one that had worn a mitre; and he would make me as good a *scholar* too, or it should go hard with him.

"My destination to the church, was thus unalterably fixed before I was five years old; and in consequence of it, I was put to a grammar-school in the city, whence, after a thousand perils of the cane, and perils of the rod, I went to the university on an exhibition of fifteen pounds a year, which my father obtained from one of the city companies, with no small difficulty. So scanty an allowance would by no means defray the enormous expences of university education; and my father, whose pride would not let me appear meaner than my companions, very readily agreed to pay me forty pounds out of the yearly profits of his trade, and to debar himself many innocent gratifications, in order to accomplish in me the grand object of all his ambition.

"In consequence of my father's desire, that I should complete the full term of academical education, I did not go into orders till I was of seven years standing, and had taken the degree of master of arts. I was, therefore, incapable of receiving any pecuniary emoluments from my studies, till I was six and twenty. Then, however, I was resolved to make a bold push, and to free my father from the burthen of supporting me with half the profits of his labours. The old man was eager that I should attempt to get some kind of preferment; not, as he would generously say, that he wanted to withdraw his assistance, but that he thought it was high time to begin to look up at the bishoprick.

"I ha-

" I hastened to London as the most ample field for the display of my abilities, and the acquisition of money and fame. Soon after my arrival, I heard of a vacant lectureship, and tho' I was an entire stranger to every one of the parishioners, I resolved to trust my cause to honest endeavours, and a sedulous canvass. I shall not trouble you with an enumeration of the several indignities I suffered (for I had not lost my university pride) from being under the necessity to address, with the most abject supplication, chandlers, barbers, and green-grocers. Suffice it to acquaint you, that myself, and another young clergyman of regular education, appeared on the day of election, to have but seventeen votes between us; and that a methodical enthusiast, who had once been a carpenter, bore away the prize, with a majority of a hundred and twenty.

" Though disappointed, I was not dejected; and I applied to a certain rector for his curacy, the duty of which consisted in no more than prayers twice a day, a sermon on Sundays, and innumerable burials, christenings, and weddings. I thought myself happy, however, in being offered forty guineas a year, without surplus, or surplice fees; but how was I chagrined, on being told by the rector, on the very first Sunday I went to officiate, that I need not trouble myself, as another gentleman had undertaken the whole duty at forty pounds!

" I waited now a considerable time in expectation of something to fall, but heard of nothing in which there was the least probability of success, unsupported, as I was, by friends, and unknown to fame. At last I was informed by an acquaintance, that a certain clergyman, in the city, was about to resign his lectureship, and that he would probably resign in my favour, if I were early enough in my application. I made all the haste I possibly could to reach this gentleman before his resignation; and found very little difficulty in persuading him to intercede in my favour. In short, his endeavours, joined to my own, secured me the lectureship, and I was unanimously chosen. The electors, however, expressed a desire, that I would quit my place of residence, which was a long way off, and live in the parish. To this request I consented, and immediately fixed myself in a decent family, where I lodged and boarded for fifty pounds a year; and as I was not so ambitious as my father, I congratulated myself on the happy event, and sat down contented and satisfied. But, alas! how was I confounded, when my collectors brought the annual contribution, to find it amount to no more than an exact sum of twenty-one pounds two shillings and three-pence three-farthings! I was under an immediate necessity of discharging my lodging, resigning my preferment, and quietly decamping with the loss of a considerable number of solid pieces.

" Thus, Sir," said he, " have I now for these last twenty years been tossed about in the world, without any fixed residence, and without any certain prospect of my bread. I must not however complain, as I am well assured there are hundreds in the metropolis in situations exactly similar to mine. Yet sometimes, I own, I cannot help being foolish enough to imagine, that I might, perhaps, have

been happier, and I am sure I could have been richer, had I been brought up to my paternal awl and last. My poor father died about two years ago, and I have reason to think, his disappointment and sorrow for my ill success, hastened his dissolution.

"I now support myself tolerably well in the capacity of, what the world ludicrously calls, a Hackney Parson. And though I do not get quire so much as a journeyman shoe-maker, I make shift to keep soul and body together; and I thank God for that. If, Sir, you could recommend me to a half-crown job, here is my address, up four pair of stairs——

"He was going to give me a direction to him, when I was obliged to get up in order to conceal a tear that struggled to flow down my cheek. I turned, however, round to him again, and privately slipped an inconsiderable present into his hand, took my leave of him, not without severe reflections on those parents, who, to indulge a childish vanity, bring up their offspring to misery and want."

The account of the strolling player is contained in the XVth Essay, and exhibits as interesting and faithful a picture of distress in a different sphere of life.

Account of a Strolling Player. From Amicus.

"As I was sauntering, a few days ago, on one of the public walks, I could not help particularly remarking a young man, whose dress shewed marks of a shabby gentility, and whose countenance wore the aspect of a settled melancholy.

The appearance of wretchedness, in whatever situation, is always sufficient to awaken my curiosity. I felt myself irresistibly impelled to enquire into the history of a person who seemed to be completely miserable. After having walked a considerable time, I perceived him to throw himself, in a disconsolate attitude, on one of the seats of the walk. I did not neglect the opportunity; but seating myself by his side, prevailed on him, after some introductory conversation, to give me his history, which he did in the following words:

"Yes, Sir," said he, "though my present appearance may seem to invalidate my assertion, I assure you I was the son of one of the most opulent traders in the metropolis. I might at this time have been enjoying all the happiness that affluence can bestow; but now, alas! I have nowhere to lay my head, no refuge to which I can fly for comfort. I am abandoned to the wide world without a friend; and one consideration aggravates all my misery—I have deserved my sufferings, and cannot justly complain.

"Here he paused to conceal a tear which was just bursting from his eyes. After he had a little recovered himself, his countenance gradually grew more serene, and he proceeded with less emotion.

"When I was at the age of eleven, my father placed me at a celebrated grammar-school—there I spent the happiest days of my life. Nature, as I was told, had given me parts, I made a rapid progress

progress in classical learning; all was encouragement, all was hope, and all was happiness. But in the midst of my improvements, my father resolved, in opposition to the advice of my master, to remove me from school, and to settle me in his own counting-house. My master urged, that though I might perhaps succeed in a learned profession, yet the vivacity of my disposition would be an obstacle to my prosperity in a mercantile employment. My father, sensible of the lucrative advantages of an established trade, was deaf to these remonstrances; and on a fatal day I entered into engagements to plod at the desk and the counter for seven years.

"But nature is not to be constrained by indentures. Instead of casting up sums, and measuring ells, I employed my time in the perusal of Shakespeare, in composing epilogues and farces, and in discussing the merits of every new dramatic production. Instead of spending my evenings in posting accounts, and examining my ledger, I was always attending the performances of a Foote or a Garrick. At length, by constant frequenting the playhouses, and mixing with contemptible sciologists, who called themselves theatrical critics, I became so enamoured of the stage, as to look upon dramatic entertainments as constituting the most important business, as well as the most agreeable enjoyment of human life. The shop continually resounded with my rants, in imitation of some favourite actor; and I went so far as to treat with the purchasers of a yard of Irish, with a theatrical tone, and a dramatic action.

"I had so great an opinion of my own talents, that like the immortal Shakspeare, I was ambitious of shining both as an actor and a writer. Accordingly I finished a comedy with great care and pains, and presented it to one of the managers, who returned it upon my hands, with evident marks of contempt. By no means dejected, I was resolved to try my success as an actor. But, after having, with great difficulty, obtained permission to speak before the managers, and a circle of their friends, who seemed to enjoy my distress, I was again rejected.

"Though I could not succeed at the theatres, I was resolved to exert my abilities at spouting and disputing clubs. And here, indeed, I easily made a conspicuous figure; as I had the advantage of a classical education, and as most of my competitors had no education at all. The most important topics of religion, learning, and politics, I discussed with more volubility than the gravest prelate, the profoundest academic, or the craftiest statesman. But I triumphed, as it were, without an enemy, and the facility of the conquest diminished the pleasure of it. I soon became weary of dry argumentation, and eagerly panted to wear the buskin, and to mouth the sonorous periods of some tragic bard.

"It happened that I had formed a connection with a young member of the club, whose genius was entirely similar to my own, and who had been engaged with a strolling company of players. He had often solicited me to go with him on an acting tour into the north of England; and I had as often refused, from a principle of pride. But at length, an ardent desire of exhibiting on a stage, overcame

overcame every regard to duty, and every compunction of conscience. In a fatal hour (I blush to mention it) I embezzled a sum of money with which I was trusted in the course of business, packed up my clothes, and accompanied a set of vagabonds, who, like myself, had abandoned every reputable occupation, and devoted themselves to infamy and indigence, for the sake of enjoying the plaudits of a few rustics assembled in a barn.

"And now commences the era of all my misery. The money I had fraudently taken, was soon squandered away in a society of thoughtless mortals, who regarded not to-morrow, if they could feast to day. We were, indeed, received with applause; but the audience was commonly so scanty, that the expences of representation often exceeded the receipts. In every town we were looked upon with suspicion, and treated as vagrants. We were sometimes reduced to such extremities, by the expences of travelling, and the losses of acting to empty barns, that we have wanted even food to support nature. Above charity, we could not be relieved, and destitute of credit, we could not be trusted. At length I saw my folly, and after various resolves, sent to a friend to enquire whether my father was disposed to receive me, should I return and confess my fault. How, alas! was I struck, when I was told in answer, that my father died a few days ago of a broken heart: and that his death was so sudden, that he had not time to alter his will, in which, in the first rage after his discovery of my elopement, he had cut me off with a shilling.

"It is impossible to give you an adequate idea of my grief on this occasion, and I shall only inform you, that it would have proved fatal, had it not been soon removed by emotions of a different kind. During my indisposition, one of the actresses of our company, whose beauty is only exceeded by the goodness of her heart, watched me with all the anxiety of a parent, and soothed me under the horrors of despair, with the softest blandishments of tenderness. I soon felt a flame kindling in my breast, which was answered with a sympathetic passion. In short, I was no sooner restored to health and vigour, than I married the lovely Emily: we have now been united near a year, and yesterday she was safely delivered of twins. That she is well, thank Heaven; but, alas, the reflection, that I am destitute of all the means that can give her ease, or provide for her offspring, sharpens all the darts of ill fortune, and embitters every woe.

"Here he stopped, and I was obliged to leave him, after having given him an invitation to my house, where I hope to be able to alleviate his misfortunes, without hurting his sensibility. But I cannot help expressing my wish, that all who, deluded by a heated imagination, feel themselves inclined to quit the comforts of a parent and a home in pursuit of a profession which is prohibited by law, and which constantly entails on its followers misery and disgrace, may receive a proper impression from this example."

We cannot help wishing that, among the corrections and additions made in this second edition of these *Essays*, their
author

author had taken some notice, of the public defiance, thrown out against him by those pretended champions of literary taste, the Monthly Reviewers, in regard to the censure he passed on the quaint productions of the late Mr. Gray: a defiance the more ridiculous and inconsistent, as they had previously declared, that "on every topic he had displayed a correct judgment and a true taste." We cannot help thinking also, that his apology *in loco*, for what he hath said of Mr. Mason, a little awkward and unnecessary. His acceding, indeed, to the intimation, we gave him, that neither Dr. Goldsmith's precept nor example could be of much weight with the public, in point of critical taste, has greater propriety. He says

"It is true, that Goldsmith was no admirer of the present fashionable odes and elegies: but Goldsmith was not a man of science or of well digested learning, and there are some who will not allow those to be critics, who are only qualified for the office by the liberality of nature, in bestowing on them a feeling heart, and a warm imagination,"

It is very true there are *some*, and those we think very justifiable in their opinion, who do not admit mere *sensibility* and *imagination* to usurp the place and office of *knowledge*, *taste*, and *judgment*, much more indispensable requisites to form a good critic than a lively fancy or a susceptible heart. N.

*Pieces selected from the Italian Poets, by Agostino Isola, (Teacher of the Italian Language) and translated into English Verse by some Gentlemen of the University. 8vo. 3s. sewed. Wood-
yer, &c. Cambridge; Robson, &c. London.*

A collection that does credit to the selector, as do most of the versions to the English translators; which may be gathered from the following short specimens.

A Description of Endymion Sleeping. By Tassoni.

"Tir'd with long toil Endymion lay repos'd,
Where herbs and flowers an od'rous couch compos'd:
And while the fresh'ning breeze with amorous play,
Fann'd the fierce beam and burning heat of day;
There the light Loves a duteous band descend,
Loose the full quiver and the bow unbend;
For from those eyes so clos'd, that form so fair,
Cupid himself, they deem'd, their god, lay there.
Spread to the gale, by every zephyr blown,
Dark o'er his cheeks his burnish'd locks were thrown;

Th' obsequious Loves those straggling locks replace,
That oft returning veil'd his heavenly face :
From the fresh flow'rs that quickly grew beneath,
Chaplets they wove, and many a fragrant wreath,
Sweet garlands to adorn that form design'd,
And with fantastic folds each beauteous limb to bind.

" Oft to his lips would the disporting crew
Compare the piony's vermillion hue ;
Oft to his cheek the rose and lily's bloom—
But piony, rose and lily were o'ercome.—
The winds and waves were hush'd in dead repose,
And not a whisper on the plain arose :
Earth, water, air, accordant all confess,
And silent, seem'd to say, the God of Love's at rest.

A Song, by Metafasio. Hope.

" With languid heats while nature burns,
Full in the sun the peasant turns
The parch'd, unyielding soil ;
Nor feels the fierce, oppressive ray,
Nor heeds the long, laborious day,
So HOPE befriend his toil.—

" The pris'ner in his dark, damp cell,
So smiling HOPE there deign to dwell,
Forgets impending pain ;
And ev'ry grief that stung his mind,
And ev'ry fear to her resign'd,
Sings to his sounding chain.—

A Song. By Metafasio.

" The swallow, when relentless force
Has snatch'd his darling mate away,
Now seeks the grove with doubtful course,
And now the plain with wild dismay.
Around its widow'd nest it flies,
Breathing affliction's melting strains ;
And of the fraud, that marr'd its joys,
The fowler's cruel power complains.
The crystal springs that o'er the green
Harmonious roll their wat'ry store,
The sunny border's velvet scene,
Allure its gentle feet no more :
It shuns the day's inviv'ning glare,
And courts the seats of lonely rest ;
Nor aught but death has pow'r to tear
Its favourite's image from its breast.

Effusions

Effusions of the Heart and Fancy. In Verse and Prose. By the Rev. Henry Hodgson, B. A. of Peterhouse, Cambridge. Mozley, Gainborough; Rivington, London; 12mo. Demy. 3s. 6d. sewed.

Ut merear.

Sit viris qui bene mereri de patria student, per ista omnia perumpenda; quam multarum subeundæ invidiæ, calumniæ? Et quod gravissimum est cum extent tua merita, nullam tamen gratiam, sed odiam sæpe referes.

CRUSER.

The author of this miscellany gives the following account of his work.

“ Every volume written with a design to promote the cause of virtue, has an indubitable claim to a candid indulgence, even though the author’s abilities should be inadequate to the *glorious* task. Modestly, indeed, may be hurt at the thoughts of obtruding them into the world: but if it had always been predominant—where were our most illustrious literary names?

“ Many of the following pieces were written, while the author was very young. But he doth not wish by this declaration to secure them a better reception from the world than they deserve. He only desires that all would read them with candour and a disposition to be pleased, and then, if disappointed, let him be severely censured, but not in such manner as to preclude future efforts to instruct, to amuse, and to dissipate the *tædia vite*.

“ They were originally composed for his own and the amusement of a very few friends. The reception which they met with greatly exceeded his expectations. This induced him to offer to the world proposals for their publication; for, as he feels his breast glow with the love of all his fellow creatures, he hopes that *that* end will be more generally answered.

“ In the elegiac part of these effusions, he ever felt, not fancied what he wrote, and flatters himself, that he no where so closely follows the steps of any author as the admired Hammond has those of Tibullus, by transferring the absurd opinions of the ancients concerning the powers of magic into an English dress.

“ The pieces marked with an asterisk have been printed either in the Town and Country Magazine, the London Chronicle, or some other periodical publication, and are here collectively reprinted, with the addition of many others, rather as a specimen of the author’s manner of writing than a complete edition of the literary amusements of his youth. He has many more, which, if these experience a favourable reception, may probably be offered to the public. Such a reception also will encourage him to proceed with spirit in executing some larger designs in verse and prose.

The volume contains elegies thirty-five.---The Winter’s Evening, in Hexastichs---The Hermit, much like Dr. Goldsmith’s---Miscellany Poems.---Prose, four Dialogues in the

VOL. VIII.

G g g

Shades.

Shades.---Story of Abudar---*Luxury, a vision--- Zemouca
 ---*Vision of Selim---*Of Mefrour---*Of Ourazim---
 *Of Abdallah---Story of Abdarrhaman---*A Reverie---
 VIII. Analyzers (*I. *II.)---Story of Malhirim---An Al-
 legory---*Eloquence, an Allegory---Allegorical Voyage to
 the Island of Love---Uredhim and Fatima---*A Dream---
 *A Real Dream---*Fragments of Zanthus Sidruel.

We are informed, that Mr. Hodgson would not have commenced author in any other form, than a newspaper or magazine essayist (for the Analyzer was to have made its appearance in one of those channels) but he was compelled to it by the cruel malignity of an enemy, uninjured and implacable. The literary world, indeed, would lose but little by wanting the lucubrations of any author, whose genius or erudition do not entitle him to rank among those, who by their labours, eminently instruct their fellow creatures. Those are certainly *rare aves*. It would, perhaps, be absurd to expect, that a young author should perform, what can only be the result of time and long cogitation. There are, indeed, some authors who, meteor-like, dazzle at their first appearance, but soon expire. These literary phenomena generally owe their celebrity to some fortunate chance, or popular prejudice, never to strength of mental faculties.

In Mr. Hodgson's Elegies, the prevailing beauty is tenderness; he has seldom risen to the dignity of easy poetry; the prevailing defect is uniformity of sentiment--A defect which would scarcely have been discoverable, had they been fewer in number, and which doubtlessly would have been amended, had their publication been deferred; for time had surely taught to lop off the redundant strain. However, we conceive, that they are much superior to the mass of brain-bound productions which deluge the world under the name of *Poems*. We here offer the public the sixth elegy as a specimen of his poetry, rather because it is one of the shortest, than either the best or worst of the present collection.

To Rhodalinda.

As flows the stream thro' many a verdant plain,
 Where Nature all her choicest beauties spreads;
 No charms of nature can its course detain,
 In vain the flowrets rear their vary'd heads.

It seems to murmur thro' th' enamel'd vale,
 Hast'ning to mingle with its parent sea,
 Tho' from its banks the zephyrs bland exhale,
 Ten thousand sweets--so pants my soul for thee.

So midst the circles of the young and gay,
Thy faithful Henry sees no *trait* to please;
E'en where they all their brightest charms display,
Their luring charms disturb not Henry's peace.

Not so the turtle mourns its absent mate,
Nor feels such pangs as rend this tortur'd breast;
Nor can such joys its tender soul elate,
As feels my mind when by thy presence blest.

What are the joys which swell the poet's soul,
When fancy shews her fairest lovely train;
Tho' fancy's charms can ev'ry grief controul,
And sooth to bliss each agonizing pain?

Sudden as light'ning is that transient joy—
More lasting bliss in thy dear smiles I find;
Thus blest, not time the rapture could destroy,
Nor care plant daggers in my peaceful mind.

In the prose essays he has endeavoured to exhibit some important moral maxim in, at least, a striking point of view, by shewing Virtue how lovely in her native dress! And, surely, every author who invariably pursues this laudable end, has a fair claim to the candour and good-nature of the public. Not that Mr. Hodgson need urge this as his strongest plea. The real excellence of the *matter* is a far more powerful one. He has displayed a wildness of fancy not unrestricted by judgment, which cannot but recommend the present volume to the approbation of such as are fond of allegorical essays.

The sentiments expressed in *Analizer*, No. 1. and insisted upon in the second Dialogue in the *Shades*, are, perhaps, peculiar to himself and Soame Jenyns. The reader, indeed, who has formed a just notion of the patience required by the Christian system, *must* acknowledge their propriety. Mr. Hodgson there objects against the respect shewn to the valourous. But after exhibiting another specimen of this entertaining miscellany, we shall take our leave of it.

An Allegory.

"Soon after the birth of time, Cælus was wandering over chaos, forming and revolving in his mind the lovely and charming varieties of things, which were to be created; and imaging the grand prototype of every entity

"From infinite perfection to the brink

"Of dreary nothing."—

THOMSON.

"He was delighted with the anticipation;—he felt a happiness, which no words can describe; nor can Fancy comprehend an ade-

quate idea of his felicity in considering himself as the beneficent parent of all his future creatures, and the author and bounteous dispenser of all good. His self-complacency was productive of raptures great as even heaven itself could afford him.

"In the midst of this satisfaction a daughter suddenly issued from his forehead. She was infinitely fairer, and more lovely than the fairest, the loveliest child of dull mortality. A gentle mildness bestowed an infinitude of charms, and a composed serenity gave a ten-fold lustre to each. The beauties of the lily, rose, and carnation would be too highly exalted by being compared to hers. Benevolence and compassion dwelt in her heart, and beamed from her eyes, which first gave fire and all its radiance to the sun.

"She soon became the darling of her parent, whodecreed; and the Fates registered the decree, stamping it with their seal of *immutability*, that all who should esteem and cherish her, were to be supported and consoled in each of the sundry and manifold vicissitudes, and calamitous changes and changes, to which human life is obnoxious, by the pleasing assurance, that the storms, which beat hard upon them, shall soon be hushed into a placid, everlasting calm and ecstasy. While those, who neglect and despise her, should be oppressed and torn during their whole lives, either by the external tempests of outrageous fortune, without a glimpse of consolatory hope; or the more intolerable internal fury of guilt and remorse, with all their unspeakable torments and agonies of despair.

"A consistory of the gods, all struck with the love and admiration of the young divinity, named her *Virtue*.

"After they had formed the universe, and man was brought into existence, she was sent from heaven to be his guardian and protectress. Long she found him obedient to her dictates; and was blest by augmenting his happiness. She profusely shed blessings on all around her. The world was then a heavenly scene indeed, but it was of short duration.

"*Strength* and *Ambition* found their way to these regions of bliss, and soon introduced *Cruelty*, *Oppression*, *Private Property*, and *Separate Interests*. Then the reign of *Virtue* ended. She wandered about, a wretched outcast, finding many, who pretended to be her friends, to revere her; but none who would demonstrate the sincerity of their professions by taking her in and administering to her wants and necessities.

"Her extreme benevolence, and love of the human species, like that of a parent to a beloved, but undutiful child, rendered her very averse from quitting the earth; knowing the decree, and foreseeing the dreadful calamities which impended over, and would deluge it after her departure.

"Man's want of gratitude, and cruelty, often oppressed her with grief and melancholy. With the effusions of the most consummate philanthropy she frequently supplicated the supreme of gods and men to cancel the fatal decree, and to permit her to return to Olympus. Her prayers, though heard with pleasure, could not be granted. For he himself was not exempted from the authority of the

the Fates: nor could reverse, or in the least alter, what he had permitted them to ordain.

"She was pained almost beyond tolerance to see the dreadful havoc made by the diabolical train, which had superseded her in the human heart; she exerted all her powers to reinstate herself, and her bright retinue of heaven-like sensations, in the breast of man, and strove, by all the soothing tenderness of the most pathetic persuasion, to induce the species to reacknowledge her sovereignty; to recollect the real and unallayed felicity which they had enjoyed while she alone reigned in their hearts.

"Though kindness, benevolence and persuasion glowed in every period, her entreaties were ineffectual. She was still unregarded, unbefriended. At length, wearied with bearing ill, and doing good, she determined to re-ascend to the celestial mansions, and to leave the ingrate man, defencelessly to withstand the roughest storms of fate.

"The deities hymned her return with the loudest acclamations of joy. Olympus never rung with greater ecstacy. They unanimously bestowed on her the highest place of honour, next the supreme, in their banquets. But still the love of man occupied her whole breast; and the melancholy reflection of the miseries, which he had seen him suffer, often clouded her brow, and extorted tears of commiseration. She knew that greater and more dreadful calamities had oppressed him ever since she had entirely deserted his abodes. These considerations sunk so deeply into her mind, that even the esteem and approbation of the divinities could not restore the serene tranquility of her temper.

"She earnestly and with tears solicited permission to revisit the earth, not doubting but misfortunes and calamities, the most insupportable, but severest instructors, had taught man her real worth, and he would willingly listen to her precepts; and joyfully regulate his conduct by them. But the event proved that it was a too sanguine expectation of the deluder Hope. The deities saw its fallacy, and vainly endeavoured to divert her from the execution, they therefore reluctantly consented.

"Elated with the hopes of being gladly received by her undeserving favourites, she quitted the abode of the gods, and hastened to earth. It afforded but a series of melancholy scenes, and she wept at beholding them. By the *dæmon of Discord* it was rent and deluged with the blood of its inhabitants. Her soul bled when she found that they had dressed up a phantom in a blood-stained robe, and given it her name, and all the honours she once enjoyed. She assiduously strove to undeceive the insatuated votaries of so detestable a power;—she depicted in the liveliest colours the direful calamities, desolations, devastations, which their adored deity spread over the world, and shewed that the most dreadful miseries to which mankind are abnoxious originate from warlike courage. She dwelt enraptured, on the praises of her fosterer, *Peace*. But prejudice had taken deep root in their hearts, and all her powers and persuasive charms of eloquence were insufficient to reinstate her in their favour.

Despairing of the good graces of mankind collectively, she determined to use her utmost efforts to secure a reception among the different orders and ranks of the species; and first explored their busy haunts, and found that *Fraud* and *Deceit* had gained an entire and unchangeable ascendancy over every heart. She tried every station from the monarch, to the humble cottager, but each breast was contaminated with some baleful and destructive passion, incongruent with, and destructive of her power. She still, therefore, as before her assumption, wanders about the earth unknown, unnoticed, unfriended, equally distressed with beholding, and vainly wishing to lessen the sum of human miseries.

E.

The Sadducee, a Poem, occasioned by several Publications, and particularly Disquisitions relating to Matter and Spirit; by Joseph Priestley, LL.D. F. R. S. 4to. 1s. 6d. Fielding and Walker.

An attempt to fix the opprobrious name of *Sadducee*, on Dr. Priestley, on account of his rejecting the doctrine of the natural immortality of the soul. We cannot help thinking it, however, both malevolent and unjust, to endeavour to stigmatize the Doctor, as one who does not believe in a future state of rewards and punishments; when he so explicitly declares in his writings, that he believes in the Scripture doctrine of the resurrection; the only sure ground, in our opinion, on which our hopes or fears of a future state of retribution are founded. Exceptionable as Dr. Priestley's productions may be, as the writings of a natural philosopher, or as an orthodox christian, he is, in this point, we think, fully justifiable: so that, though we cannot help admiring the uncommon spirit of this caustic (not to call him cruel) satirist, we must condemn his severity in the present instance. Both the matter and the manner of this poem, however, require of us a copious extract, for the entertainment of our readers. After several poignant strictures on the Doctor's vanity, our satirist addresses him as follows:

" Oft have I seen thee turn these panniers o'er,
And sell thy penny nostrums * by the score;

* "I had rather continue under censure than join in a prayer to encourage such tenets as Dr. Priestley has published in his penny and two-penny pamphlets which are circulated to draw the minds of thousands in our nation from the common faith." Free Thoughts on the late Application of some Dissenting Ministers to Parliament. By Edward Hitchin, B. D. page 26.

Suited

Suited to all necessities and seasons ;
 And neatly pack'd, in arguments and reasons—
 Religious sentiments — and practice plain, —
 With large allowance, if they sell again.
 Just like some pedlar, who, to vend his wares,
 Exhibits them, at markets, and at fairs ;
 Or, some blind fidler, under Bedlam wall ;
 Buy but his song, he'll give you tune and all.

“ Canst thou not bear the meanness of my stile ?
 Sometimes thou'lt blush with rage, and sometimes smile.
 Who can such mean, such sorry strains forbear,
 When such a sorry subject leads him there !

“ 'Tis now high time to strip thee of thy skin,
 Let it be neatly dress'd, and smooth, and thin,
 'Twill serve to write thy present thoughts upon,
 Then with a touch, they're all wip'd off and gone,
 And if fresh humours in thy head should gather,
 Thou may'st again record them on this leather.
 Take my advice, and henceforth, on this vellum,
 Write all thy nostrums down, before thou sell 'em.
Verbum sat sapienti—This may be
 A useful hint, for Lindsey and for thee.

“ Art thou a critic ? — We admire thy skill—
 Though theologic subjects suit thee ill,
 And sometimes plague thee, yet thou wilt not drop them,
 But wrap them up in logic, and then chop them,
 To hear them talk of *major* and of *minor*,
 Nothing, except thy *ergos*, can be finer :
 For, if the bible thy proud scheme opposes,
 Thou'lt twine its words about, like waxen noses.
 The sacred penmen shall, both great and small,
 Just speak *thy sense*, — or speak *no sense at all*.
 Sometimes their diction is so far beneath
 Thy better stile, that gravel in thy teeth
 Would not offend thee more ! And then, if truth
 Should touch thy palate, thou wouldst wash thy mouth.
 In short, to see thee handle *revelation*,
 Reminds me of some *Vulcan* in his station:
 First in that word compared by God to *fire*, †
 Thou'lt put whate'er thy purpose doth require ;
 Flatulent powers exert, that more intense
 The flame may burn ; then snatch the bolt from thence,
 Not with thy naked hand, ‡ lest it should burn it,
 But rather with thy tongs, § that thou may'st turn it ;
 Hammer it thin, and then 'tis form'd with ease,
 To *this*, or *that*, or *i'other*, as you please ;

† Jerem. xxiii. 29.

‡ Faith.

§ Carnal mind, or *φρονημα σαρκος*.

Next, in thy vice,* put the rough text and screw it;
Then file it well, and polish it, and shew it.
If, after all, thy labour be in vain;

It proves thou art no workman——that is plain.

“ Ill-fated thing, who mov’d thee from thy fort,
Put out thy eyes, and then, to make us sport,
Like Samson, led, and plac’d thee in the temple,
That men might see the wise and strong look simple?
Thou too like him, hast bow’d with all thy might,†

Against its pillars of enormous weight,

Yet still unmov’d——they by divine decree,

Shall never fall, until they fall on thee!

Dreadful experiment! And wilt thou try,

How guilt, with most solemnity, may die?

To live, or die, like others, were beneath thee;

If thou must die, a nation shall die with thee:

Such is thy wish, that ere thyself be dead,

The church o’erturn’d may fall about thy head;

And, like thy betters, thou hast nobly strove,

Satanic wiles should its foundation move.

Long hast thou labour’d to remove that stone,

Employing powers far better than thine own;

Yet thou’rt but badly skill’d in engineering,

To hope to move that stone by domineering.

Vain man! and vain thy works! If man thou be,

Vain all thy efforts! Hear the great decree!

Not thy device, nor all the powers of Hell,

To move that solid rock, shall e’er prevail.

“ Yet, spite of heaven, will this proud emmet nibble:

And, spite of earth, thy vanquish’d pen will quibble:

Out of thine element, just like a fish,

That, not quite dead, will flutter in the dish,

With all his efforts, yet he cannot swim;

Now in divinity, thou’rt just like him.

Hadst thou contented wrapt thy skull in wire,‡

And fill’d thy cranium with electric fire;

Had thy head been a leaden bottle made,

And like a censer by mass-priest display’d:

The like effect had follow’d him and thee;

Shock’d or enchanted, all had bow’d the knee.

Or if, like him, half shorn, pent in some cloister,

Encrusted with thick walls, like *Milton oyster*,

Thou’dst steep’d thy brains in fixt and stagnant air,§

Then from thy cell hadst made discoveries rare,

We all, with one consent, on such occasion,

Proclaim thy wisdom better for the nation,

Than bulls or beads, or transubstantiation.

* Philosophical Criticism.

† Judges xvi. 30.

‡ See Dr. Priestley’s History and present State of Electricity.

§ See Dr. Priestley on Fixt Air.

But since no admonition can persuade thee,
Nor love of man, nor fear of *Him* that made thee,
To keep thy distance, nor approach unmeet,
To *holy ground* with dirty hands and feet,
We give thee up as common and unclean,
And in thy company will not be seen ;
Unless it happen on some like occasion,
That thou should'st pass a fresh examination."

A few lines after our satirist thus apostrophises, and exhibits the Doctor in a prodigious point of view.

"Thou prodigy of prodigies ! Come, let me view thee—
And to astonish'd worlds, then let me shew thee.

"On thy high forehead, Wisdom sits demure ;
While close behind, proud Folly dwells secure.
That placid smile, assum'd as suits thee best ;
A contrast to the tumults in thy breast :

Where passions—powers and principles at strife
Prey on each other—live by taking life.

Faith hung in chains, for stealing Reason's right :

Reason run mad, for want of second sight :

Hope finds no shelter, tho' she's really poor :

And Charity begs alms from door to door :

Poor sickly Virtue, here, reclines her head ;

And Honesty half-starv'd for want of bread :

Humility despis'd for looking mean :

And Pride sits regent as a mighty queen :

Fear lurks behind, regardless of thy rod,

And bites thy heart, as thou the heel of God ;

Conceit, with wooden legs, and palsy'd hands,

And two glass eyes, bent o'er a crutch he stands,

For Credit's sake, claims Science for his name,

Then laughs at Ignorance, as blind and lame.

"A wondrous animal ! Walk in, and view him—

Walk in—Walk in—Your shilling, and I'll shew him.

See—Here are hands, like yours ; and head, and eyes !

'Tis only *animal*—Yet wondrous *wife*.

Such is his wisdom—Such his penetration—

All mysteries fly before his demonstration.

He will with greatest certainty explain

What can't be comprehended in your brain !

He shall define what else had ne'er been known,

The mode of God's existence and his own !

He'll prove, that none of woman born can be

United to the godhead more than he !

So long the paths of science he has trod,

That now, by searching, he can find out God !

And comprehend in his capacious thought,

How God, or does exist, or how he ought !

Sagacious animal! let us behold
 Thy talent, sacred mysteries to unfold.
 Come—First declare, that, having deign'd to sound
 Of human learning all the vast profound!
 And, as familiar been with revelation,
 As any saint in this or other nation;
 'Thou, with decisive certainty, can'st tell,
 The import of that word IMMANUEL.*
 First, then, before it means not God with us!
 Nor yet an *angel*—That were something worse!
Sic fiat sententia——Hear his sentence then,
 He is with us *a man like other men*.†
 Nay, start not! He shall more excite your wonder,
 And scare you more than a loud clap of thunder!
 Fear ye a judgment? Hope ye an hereafter?
 He smiles at *this*!—And *that* provokes his laughter!
 Till *this*—or *that* shall happen, great the while,
 Not at those *facts*, but at their *dates* he'll smile;
 Full proof, he dreads a future evil day,
 And, for that reason, puts it far away;
 Yet let it not be thought the least reflection
 This Sadducee admits a resurrection.‡
 Take him for all in all, he's so uncommon——
 His like shall ne'er be seen as born of woman.

In the subsequent verses our satirist goes into the philosophical and theological argument; which are neither proper subjects for poetry, nor adapted to the writer's peculiar talents, which are peculiar indeed! F,

* Should the Sadducee be offended with the mixture of the grave and cheerful, the serious and ridiculous, in this poem; my apology shall be——That, as I think him disposed to be uncivil to my *soul*, and my *Saviour*——“I have behav'd “to him as I happened to be affected at the time.”——And this I have learned from the Sadducee himself. Pref. to Disc. Rel. to Mat. and Spir. By *Joseph Priestley*, LL. D. F. R. S. Page 25.

† “He is only a man like ourselves.” Dr. Priestley's Prel. Disc. on Church Discipline. Page 31.

‡ Though in this instance our *Sadducee* dissents from the doctrine of those who were originally distinguished by that name, he does not thereby forfeit that distinction, while he evidently holds the great peculiarity of their *fact*——The doctrine of materialism, denying the doctrine of spirits, and the immortality of the soul.

I leave to others to determine, whether he does or not, evidently agree with that sect in rejecting the greatest part of the bible, as a cunningly devised fable; and misunderstanding, misapplying, and mutilating, the small part that is acknowledged as authentic,

*Candid and impartial Narrative of the Transactions of the Fleet,
 under the Command of Lord Howe, from the arrival of the
 Union Squadron, on the Coast of America, to the Time of his
 Lordship's*

Lordship's Departure for England. With Observations. By an Officer then serving in the Fleet. 8vo. 1s. Almon.

We are told in the advertisement prefixed to this pamphlet, that

"The design of the following narrative, is to do justice to a great and good man, by the best mode of justification that can be offered in his favour; a plain state of facts, an impartial account of his actions, submitted to public view. The writer acknowledges that he has not the honour of being in Lord Howe's secrets, or of being even distantly connected with him: yet the facts he relates will bear the strictest scrutiny, in point of truth; and his observations on those facts, shall be such as he formed on the spot; as arose from his own feelings at the time, or were suggested to him by officers of the first character, both in the navy and army. If he assign the reasons and motives of any of his Lordship's operations, or advert to the instructions and intelligence communicated to him from home, he does it from subsequent information, and chiefly from his Lordship's public letters."

It is true that our narrator does not impart any great novelty of information respecting matter of fact; but, if he be not, as he says, in Lord Howe's secrets already, he writes as warmly in his favour as if he were, or wished to be. We will not controvert his assertions that administration have behaved ill to the commanding officers, they have sent to reduce America, as we know not to the contrary; but this we know, that it was principally owing to the mistaken notions entertained and misrepresentations given of the Americans, by the naval and military officers, to government, that administration split upon the rock of not sending a sufficient armament in time to suppress their rebellion. * * *

The Fathers; or the Good-natured Man, a Comedy. As it is acted at the Theatre-Royal in Drury-Lane. By the late Henry Fielding, Esq. Author of Tom Jones, &c. 8vo. 1s. 6d. Cadell.

As the posthumous publication of the work of a great genius, this comedy is an object of curiosity: the history of its loss and recovery may therefore afford some gratification to the reader.

"The comedy now published, was written by the late Henry Fielding some years before his death. The author had shown it to his friend Mr. Garrick; and entertaining a high esteem for the taste and

critical discernment of Sir Charles Williams, he afterwards delivered the manuscript to Sir Charles for his opinion. At that time appointed envoy extraordinary to the court of Russia, Sir Charles had no leisure to examine the play before he left England. Whether it has had the honour to travel with the envoy into Russia, or was left behind, that it might not interfere with the intrigues of the embassy, we cannot determine. Sir Charles died in Russia, and the manuscript was lost.

“As Mr. Fielding had often mentioned this affair many enquiries were made, after his decease, of several branches of Sir Charles’s family, but did not produce any tidings of the comedy.

“About two years ago Thomas Johnes, Esq. member for Cardigan, received from a young friend, as a present, a *tattered manuscript play*, bearing, indeed, some tokens of *antiquity*, else the present had been of little worth, since the young gentleman assured Mr. Johnes, that it was ‘a damned thing!’ Notwithstanding this unpromising character, Mr. Johnes took the dramatic foundingling to his protection with much kindness: read it: determined to obtain Mr. Garrick’s opinion of it; and for that purpose sent it to Mr. Wallis, of Norfolk-Street, who waited upon Mr. Garrick with the manuscript, and asked him, if he knew whether the late Sir Charles Williams had ever written a play?—Mr. Garrick cast his eye upon it—‘The lost sheep is found!—This is Harry Fielding’s comedy!’ cried Mr. Garrick, in a *manner* that evinced the most friendly regard for the memory of the author.

“This recognition of the play was no sooner communicated to Mr. Johnes, than he, with the most amiable politeness, restored his foundingling to the family of Mr. Fielding.

“Two gentlemen, of the most distinguished dramatic talents of the age, have shewn the kindest attention to the fragment thus recovered. To the very liberal and friendly assistance of Mr. Sheridan, and to the prologue and epilogue, written by Mr. Garrick, is to be attributed much of that applause with which the public have received the *Fathers*, or the *Good-natur’d Man*.”

The truth is, that such applause was but moderate; the young gentleman above-mentioned having only anticipated its fate, when he said, it was “a damn’d thing.” The fact appears to be, that the piece had not received the finishing hand of the deceased author, whose *fort*, when living, did not lie in dramatic writing. At least, so the play-going critics of the day were pleased to determine. In the piece itself, however, we plainly perceive the *ichnography*, if we may so call it, of Mr. Colman’s *Jealous Wife*; of which piece Mr. Garrick was the principal fabricator: so that there is little doubt, on reflecting upon the above little history, that the piece before us furnished many of the outlines of the comedy above-mentioned.

The Mosaical Account of the Human Fall, metaphorical; and figurative of the Angelic Defection: a philosophical Fragment: shewing that Man is the fallen Angel, and disproving the Existence of the Devil. Small 8vo. 1s. 6d. Fielding and Walker.

At the end of this little tract, the author hath given what he calls a *plan of his reasoning*; being a summary of the arguments contained in it: which therefore we transcribe as the correctest account we can give of its contents.

“ Inconsistent with the idea of a Being of perfect benevolence and justice, that he should form creatures with a power to make themselves unhappy, unless they had deserved such possibility of misery.

“ Impossible that sins committed in the space of human life should merit eternal punishment.

“ Predestination considered. Various opinions to account for the justice of it. Impossible to reconcile it with human ideas of justice.

“ To account sufficiently for it, it is necessary to suppose the commission of a crime greater than can be committed in the period of human life. Therefore in a state previous to it.

“ The body could not be concerned in this guilt, because mortal; therefore the soul. The soul eternal from the beginning, as well as to the end. The nature of the soul incongruous with the present state of things. The system of human existence includes the necessity of evil. The passions are the constituent principles of our nature. Those taken away man does not remain. If there were a state of innocence, and a creature destined to inhabit it, that creature could not be man. There was a state of innocence. This state refers to the soul.

“ The theological account of the fall irreconcilable to human reason. God intended the human race should be procreated. Adam and Eve possessed the seeds of the lustful passions, and of the others. In a state of innocence they had been useless. Therefore they were intended for a state of sin.

“ Moses not always to be understood literally. His account of the creation and fall allegorical.

“ The fall of the angels means what is generally understood by the fall of man.

“ That Moses did not reveal this, no objection.

“ The ancients had an hypothesis of the pre-existence of souls. They were able to support it only by reason. We have a history acknowledged to be divine, which confirms and elucidates it.

“ The innocence and benefits of this hypothesis.”

There are some shrewd and sensible remarks in this tract; but nothing very new or striking to such as are acquainted with what has already been written on these subjects. E.

An Account of the Epidemical Sore-Throat, with the Method of Treatment ; illustrated by Cases and Observations. By G. Levison, M. D. Physician to the General Medical Asylum. 8vo. 1s. 6d. White.

To this Account is affixed the following preface.

“ The putrid sore throat has long continued in this nation, almost every year with a new train of symptoms, as the celebrated Dr. Fothergill foresaw. ‘ It is probable,’ says that great practitioner, in his account of the sore throat, ‘ that this kind of sore throat may continue amongst us for the future, breaking out with more or less severity, as season, situation, and other circumstances, may concur.’ And in another place, he says, ‘ It may also be necessary to observe, that the disease is described as it appeared in 1747 and 1748 ; that if the symptoms should hereafter vary in any circumstance, the diversity may be attributed to the nature of the disease, and not imputed to design or inattention.’ A description therefore of this raging disease can never be thought useless, especially as its present symptoms seem to differ, in some respects, from the former.

“ Though I may not boast of those great abilities and long practice, which are requisite in giving an accurate description of diseases and their method of cure, yet, as I have had in this disease frequent opportunities of making various observations in a great many cases which fell under my inspection, I hope it will be thought neither presumption nor arrogance in my adding them to the history of it.”

Had this writer contented himself with giving simply his observations on the cases which, he says, fell under his inspection, he might probably have escaped the imputation of arrogance and presumption, agreeable to his hopes. By his indulging himself, however, in conjectures, which may appear novel to practitioners of longer standing, he may possibly run in danger of having his professed modesty suspected by the more experienced part of the faculty. It is a pity Dr. Levison is not better acquainted with the force and meaning of *English* words, as he might in that case avoid falling into equivocal and often unintelligible or false expressions. For instance ; “ *Nature*,” he says, [page 72] “ must in many cases be opposed, as she often acts not upon *wisdom*, but upon *mechanical* principles.” Now we will venture to say, that *Nature*, let her act as *mechanically* as she will, always acts upon as *wisdom* principles as any of the faculty can find out for her.

* * *

Enterpe ; or Remarks on the Use and Abuse of Music, as a Part of modern Education. 4to. 1s. Doddsley.

These

These remarks, inscribed to the nobility and gentry, subscribers to the concert for *ancient music* only, come evidently from the pen of a master.

"Music," says this writer, "is to be understood as a powerful assistant to *sentimental expression*, (I speak here of *vocal music*) which by the power of its charms, inforces our attention to some particular subject, adapted to some *natural* passion of mankind: under such consideration, we are strongly impressed with the ideas of *love, fear, and pity*, or some other natural *affection*. But to produce the effects of nature, the means must not be *unnatural*; and to raise the ideas of certain passions, the means should be consonant to the *passion* itself, and confined within the simple bounds of nature. If this be not the case in music, its true end is defeated, it ceases to be an assistant to *sentimental expression*, and we absurdly *admire* its mere sounds, rather than powerfully *feel* its proper effects."

And yet such, according to our remarker, is at present the case with music. "Our compositions," says he, "are all *unnatural*."

"It is not now considered how to aid *sense* by *expressive sound*, but how to *set off* the *unnatural dimensions* of a voice. Every *passion* is treated alike, and every *song* extended to the utmost limits of the *finger's mechanical powers*. Our instrumental performers are under the same influence; hard labour, and *unhappy progress* on the *violoncello*, have rendered it a rival to the *tones* of the *violin*, and this last is reduced to the *impotent squeak* of a dancing-master's *kitt*. In short, our music must now be made for the *performer* not the *bearer*; corrupted *taste* has stamped that music with *dullness* which does not make us *stare*; and given the *palm* to such as can never delight, or make us *better*."

Of the *use* and *abuse* of music, as it makes a part of modern education, we shall quote what he says of the *abuse* actually made of it among young ladies, and the *use* he would wish made of it among young gentlemen.

"As music is thus divested of its *simplicity*, its *difficulties* are necessarily encreased; and yet our children are to encounter whatever is thought *great* in a stage singer, perhaps possessed of *uncommon talents*; whilst the vanity of the parent never distinguishes, that by rendering a young lady *thus great*, she too often becomes *terrible*, and instead of acquiring an accomplishment to *delight* her acquaintance, on a visit, or *improve* her own heart in the hour of retirement, she sacrifices at the altar of vanity, and too often becomes ridiculous, by affecting to be *thoroughly accomplished*. Young ladies have seldom time to acquire any tolerable degree of *modern execution* in singing, yet by always attempting what they hear applauded by the public, they fancy themselves in possession of what they think will render them admired, when too often the contrary is the unhappy consequence. The graceful minuet is a necessary addition to the education of a young lady, but the attitudes of a *figurante*, or the *distor-*

distortions of the *allemande*, fit awkwardly on *those* who are not trained for the stage. Since such inconveniencies arise in the mode of acquiring this art as an useful accomplishment, I would beg leave to suggest what methods appear most probable for the most *ornamental* as well as *useful* attainment of music. Since *music* is a *language*, it should be taught as such, and the scholar proceed in a regular way to acquire such a knowledge of *notes*, which may enable her to sing *easy, plain, simple tunes*, by *inspection*, and not the artificial manner of *spelling* a song by the keys of their harpsichord. This method always gives her a *false intonation*, as that instrument at best (when *tuned*) is an *imperfect one*. By proceeding in this *regular* method of learning to *read sounds*, they will soon be able to *sing* an inward part in a *duet or trio*, and *feel* the powers of harmony when joined to some pleasing *melody*. Much less time would be employed in attaining a sufficient knowledge of musical intervals, to enable a daughter to sing at sight, an *easy, affecting*, melody, or, in fact, a concise *real tune*, than is bestowed on the unmeaning and extravagant songs of our modern operas. But such is the prevalence of what is called *taste*, that nothing is allowed to the scholar, but what is *new*, however difficult to be attained, or however insignificant when performed. If the generality of mankind would divest themselves of prejudice, and the dread of having a *vulgar taste*, we should not find them so often undergoing the fatigue of listening with dozing attention to what they are told is *fine*, but *what* with all their endeavours they cannot be brought to think *agreeable*. But *high-bred taste*, like high-born pride, is sometimes obliged to obey the dictates of pure simple nature, and enjoy a pleasure it dares not openly *avow*. In spite of prejudice, we sometimes find *those*, who acknowledge that their *affections* are *stolen* by a *simple old song*, even when they are ashamed to be *touched* by such low and vulgar productions. If singing has any power over our souls, it must arise from its assisting *sentimental expression*; if the music be too complicated, the *sense* is confounded, and the *effect* destroyed. The true *pathetic* is only to be found in *simplicity*. Take away the instrumental accompaniments from an *opera song*, and who would wish to hear the *song part*? As it is not a *real tune* or pleasing melody, it ceases to express any *passion*, and becomes an awkward succession of unnatural sounds,—*signifying nothing*."

Of the use to be made of music by gentlemen, our author says,

"As gentlemen can hardly ever attain a degree of *practical excellence* equal to the *professors*, I would beg them to take this method how to *exceed them* in other *points* both with *honour* and *pleasure* to themselves. *Music* is a *science* established on the most sublime parts of mathematical truths; its *theory* founded on the doctrine of *proportion*; on the most *wonderful*, though the most *simple* and *few principles*; the knowledge of which, fills the enquiring mind with the most transcendent pleasure, and admiration of the wisdom of the Creator, who '*hath filled all things with good*.' As gentlemen should

be

be scholars also, and not ignorant of such a valuable part of learning, as the simple elements of plain geometry, and practical arithmetic, I would recommend them to read Doctor Holder's treatise on the principles of harmony---Mr. Stillingfleet's remarks on Tartini's works, and if they have no objection to a little Greek, they may look into Ptolemy, published by Dr. Wallis, or the five Greek writers on music, by Meibomius. This is the study of music really as a science, and will much facilitate the knowledge of its practice, especially as to *thorough-bass*, and the principles of composition. This is the pursuit worthy a gentleman's attention; and this the knowledge which alone distinguishes the musician from the fiddler, and the architect from the bricklayer. With what pleasure do we find that the same proportions which the divine author of nature has established for delighting the ear in music, are the same with those which are beautiful to the eye in architecture, and Sir Isaac Newton has demonstrated, that the seven primary colours are respectively limited under the very same proportions. How simple the economy of nature, and how wonderful these discoveries! that all beauty should be determined by one invariable rule and ordinance. I do not hereby preclude gentlemen from acquiring a practical knowledge of music; from what has been said, I would mean to assist their pursuit, and increase their pleasure, by thus searching the sources of its derivation. I would recommend to them a practical knowledge of *thorough bass*, which I am well assured is much easier for a gentleman to acquire, than is generally imagined;—or such a proficiency on the violoncello, as will render him an useful performer in concerts of good music, or to accompany a song.—Not to forget mentioning the *tenor*, which is easily learnt so far as to play in concerts of the old good authors; a just performance of which part, to happily unite the harmony of the other instruments, has as good a claim to merit, and much better, than half the solo performers we daily hear, and requires the good judgment of the player, though not his great execution. I am persuaded that half the time bestowed by gentlemen in the practice of very difficult and consequently not very good music, would render them masters of this art, even so far as to read it as a language; a pleasure which those only experience who can look over a score of many parts, and, 'with the mind's ear,' hear the different movements as perfectly as if really performed."

We should here dismiss this very ingenious and sensible little tract, did we not think it necessary to notice a sentiment, which, either we do not fully comprehend, or he has dropped at hazard. "It is to be observed," he says, "that the most beautiful verse does not bear music the best." By the most beautiful verse, our remarker probably does not mean the most flowing and harmonious versification. And yet, with respect to the relation of poetry to music, this is the most obvious species of beauty, and such verse does bear music the best. Perhaps, indeed, generally speaking, the most beau-

tiful passages to be met with in poetry were not written for music; it is no wonder, therefore, they should not best accord with it: but we conceive that many passages might be met with in Shakespeare, Milton, Dryden, and others of our English poets, that are both extremely beautiful as verse, and yet *bear* music, as this writer expresses it, extremely well. The truth is, that few of our poets know any thing of the art of writing for music, and as few of our musical composers any thing of the art of vocal expression. W.

Remarks on the prophetic Part of the Revelation of St. John, especially the three last Trumpets. By Thomas Reader. 8vo. 4s. boards. Buckland.

The great Sir Isaac Newton having written observations on the Apocalypse, we do not say it is an object improper for critical animadversion; but we conceive, with that great philosopher, that we may rather learn from it what is *past*, than gather from it any thing about what is to come. Mr. Reader, on the other hand, makes use of it as a *conjuring* book, instructing him to foretell future events. The following specimen of his prophecies may sufficiently gratify the curiosity of our readers.

“The conversion of the Jews is to begin in the year 1816. The Jews return to their own land, the church puts off her sackcloth, and is clothed with the sun, the Mahometans become papal Christians, and the Roman beast becomes a dragon, 1866. The Grand Signior calls himself the apostle of Christ, 1872. The beast’s wound in one of his heads is completely healed; but the church flees probably into the wilderness of America, 1886. A temple built at Jerusalem, 1936. The ten horns of the beast begin to hate the whore, and burn her with fire, 1942. The millennium begins, 2016, and ends, 3016. The world ends, and judgment begins, 3125. The judging of the righteous ends, and all the wicked are raised, 3200. The judging of the wicked ends, and saints and sinners are removed to heaven and hell, 3351.”

What are your *Moors*, your *Wings*, your *Partridges*, your *Gadburys*, or any other of your mathematicians and almanack-makers, belonging either to the stationer’s-company, or even to Mr. Thomas Carnan, who wrested from them by law their exclusive privilege of *propheying*? What, we say, is the very best of them all, compared to Mr. Thomas Reader? Verily, we think, he out-toppeth them egregiously.

SCRIB.

Letters

Letters on the American War. Addressed to the Right Worshipful the Mayor and Corporation, to the Worshipful the Wardens and Corporation of the Trinity-House, and to the Worthby Burgesses of the Town of Kingston upon Hull. By David Hartley, Esq; Member of Parliament for the Town of Kingston upon Hull. 4to. Almon.

Four long letters, in which the author goes over the ground of the American war, as he and others have frequently done in the House of Commons, and in the public prints.* The matter, however, is well enough arranged, and the arguments placed in a point of view, proper enough for the writer's design; which appears to be that of terrifying his constituents into a most melancholy notion of the present posture of national affairs, and exalting himself in their opinion as the adviser of measures that would have made it far otherwise. Among other things he tells them, [page 90.] that "The nation has been immersed in profound darkness and errors for many years." How happy is it that so flaming a political luminary as Mr. David Hartley, is at last descended *e nubibus* to enlighten it! An illumination the more necessary, as he tells his worthy constituents at the same time, that "he believes we are now got to the bottom of all bottoms," which must be on the borders of the bottomless pit, where it is certainly dark enough. And yet this is nothing but what our sagacious senator foresaw, when he was chosen parliament-man. For it is to be observed that Mr. Hartley is not only a senator but a seer.

"I foresaw," says he, "at that time, that a train of events, most important to the future greatness and welfare of this country, was then just treading upon our heels."

"In this opinion of the then depending course of events, I did at that time, reserve in my own mind, the intention of laying before my constituents, any such future state and condition of the national concerns, as might appear to be of greater magnitude and importance than the ordinary course of public considerations, which are committed to the judgment of a representative assembly, without requiring any special attention on the part of their constituents. I now think that the period of time is come, in which it is fit that our constituents should be apprized of the very alarming state of national affairs."

* But neither these nor the Parliamentary Register, it is to be presumed from this publication, ever reach the town of Kingston upon Hull. How lucky is it that the other boroughs and corporations, throughout the kingdom, are better supplied with intelligence! Their members might otherwise think themselves, like Mr. David Hartley, in duty bound, to publish a parliamentary register of their own, to the great detriment of that published by Mr. Almon.

Laudable, however, as may be Mr. Hartley's patriotic zeal, in this business, we cannot but be apprehensive that, if his worthy constituents were not apprised of the present state of the nation before, his information will come a little of the latest for either they or the nation to profit by it. E.

Warley: a Satire. Addressed to the first Artist in Europe. Part the First. 4to. 1s. 6d. Brown.

Specimen.

" For thee, whom Minerva, St. Luke and Apelles,
Have shewn what in heav'n, and in earth, and in hell is ;
Whose pencil inherits the fire of Promethæus,
And saves from the lake of oblivious Lethe us ;
And each drawing-room graces for fair ready rhino,
With a bare a—— young Jove, or a starv'd Ugolino :
And, like Hunter, gives birth to, with fingers so lissom,
Girls, that start from the canvas, and ask us to kiss 'em.
Oh, Reynolds ! for thee, shall the militant muse
Depict the scene of our *royal reviews*.

" In the county of Essex, from whence none away go,
Who have not encounter'd a calf or an ague ;
A few miles to the north of the fam'd town of Rumsford,
Which to lanthorn-jaw'd buttocks administers comfort ;
Near neighbour to Brentwood, and close on the right,
Thine hillocks, wild Warley, astonish the sight !
Thine hillocks, abounding with banners and flags,
Where the rich shew their taste, and the beggars their rags ;
Where tag-rag and bob-tail, of various degrees,
Full of wonders resort, and return full of fleas."

If our readers have not enough of *Warley*, they may purchase the pamphlet, and be fully sated with such stuff as the above specimen. The author threatens the public with a second part ; but if it be sung to the same tune, they will probably turn a deaf ear to both.

* *

The Parish Clerk's Pocket Companion: being a Collection of Singing Psalms from the Old and New Versions; suited to every Sunday, Festival, and Holiday throughout the Year. A new Edition, with large Additions. By Joseph Fox, senior, Parish Clerk of St. Margaret's, Westminster. 12mo. 2s. bound. Johnson.

Of

Of this new edition the author speaks, in his preface, as follows:

"The first edition of this book was published in the year 1752, and was then well accepted by my brethren.

"I have ever since, at stated times, applied myself to improve it, and have now sent it into the world on a more enlarged plan, having taken in the Old and New Version of Psalms, for the convenience of those brethren who make use of the latter, in order to render my collection more complete.

"I have suited the portions of Psalms for each Sunday and festival, as near as possible to the proper lesson, collect, epistle, or gospel for the day.

"As every clerk may have a favorite set of psalms, or the custom of the parish may be such, to introduce particular psalms by rotation, it is not proposed or expected, that my brethren should confine themselves to this collection only; if they take but two of such psalms as are most suitable to the day, it may be sufficient to render the service uniform, which is the principal thing intended."

* * * *

An Enquiry after several important Truths; especially concerning the substantial Truth, the Son of God, the bidden God, the Saviour, and the most rational Mode of Worship: taken from the Scripture only, &c. By J. W. E. a German Protestant. 8vo. 1s. Bew.

We cannot help wishing that our *rationalists* would let *religion* alone, or that our *religionists* would let *reason* alone; for while they continue thus to blend and confound them together, they make, in our opinion, both very *irrational* and *irreligious* work of it.

* * *

The Excellence of the Liturgy of the Church of England; a Sermon at the Church of St. Mary-le-Bow, on St. Mark's Day, 1778, pursuant to the Will of Mr. John Hutchin. By East Apthorp, D. D. 4to. 1s. Robson.

An historical account of the origin of the liturgy, with an encomium on its composition, and observations on the use of prescribed forms of prayer in general.

* * *

The Sylphs: a Novel. 12mo. 2 vol. 6s. Lowndes.

A serious and sentimental romance, in the fashionable form of letters; much better written than are most productions of the kind.

* * *

A Ser-

A Sermon preached in a Country Church, on the Fast Days; 13 December, 1776, and 27 February, 1778. 4to. 1s. White.

The preacher of this discourse appears to be Dr. Ibbetson, who here insists on the justice of national judgments, at a time of an universal decay of public virtue. * * *

True and lawful Matrimony, or established Ceremonies not essential to that honourable State. 8vo. 1s. Hogg.

A strange, incoherent farrago of scriptural and anti-scriptural notions about matrimony; equally destitute of decency and propriety of moral or religious sentiment. * *

A Physical Journal kept on board his Majesty's Ship Rainbow, during three Voyages to the Coast of Africa, and West Indies, in the Years 1772, 1773, and 1774: to which is prefixed, a particular Account of the Remitting Fever, which happened on board of his Majesty's Sloop Weasel, on that Coast, in 1769. By Robert Robertson, Surgeon, of his Majesty's Navy. 4to. 10s. Dilly.

This journal was professedly kept in imitation of Huxham's *Observationes de Aere et Morbis Epidemicis*, particularly the periodical review of the sick list; at least so far as the meteorological observations were practicable. The whole is divided into four parts, and subdivided into chapters and sections. The first part contains an account of the fever which happened in 1769, on board the Weasel; the second contains the meteorological journal on board of the Rainbow; in the third is contained the monthly review of the sick list, and practical observations on most of the diseases which occurred; and the fourth is taken up with a more particular account of the fever and dysentery.

The matter is on the whole well arranged, and the writer's account of the different diseases and manner of treating them, minute and distinct. His candour, also, in respect to his ill success in curing the dysentery, in particular, is highly commendable. In the cure of the intermittent fever,

this writer prescribes the bark more liberally than most practitioners. On the whole, the design of his work, to excite emulation, in so useful a part of the faculty as the navy surgeons, is extremely laudable, and, if as laudably imitated by others, may be the means of acquiring such a history of diseases and their treatment at sea on foreign coasts, as cannot fail of being extremely useful to the marine service, both mercantile and military; the preservation of the health and lives of our seamen and soldiers being an object of the first consequence to the nation. * * *

A full Investigation of the political Negotiation between the late Lord Chatham and Lord Bute, dedicated to the right honourable Lord Mountstuart; in which the Charges exhibited against Lord Bute, in various Publications, are fully confuted, and the following Proposition indisputably established, viz. That the late Earl of Chatham did not only court a political Negotiation with the Earl of Bute, but gave all the Overtures supposed to have been sent him by the noble Lord, his hearty Approbation and Acceptance. The above Proposition is established upon the joint and separate Testimony of the Parties immediately concerned, and such other Vouchers as bear the Stamp of Authenticity. 4to. Fielding and Walker.

A catch-penny tax on the curiosity of the public, ever agog to snatch at every thing which relates to those popular characters, which are commonly called *great men*. This investigator tells Lord Mountstuart, in his dedication, that the character of Lord Bute is inferior to that of Lord Chatham in nothing but popular applause. And, indeed, regarding both in the light of real patriots, he may not be so much out, since to judge from facts, and not mere words, there seems to be ne'er a barrel the better herring among the professed patriots on all sides. ***

C O R R E S P O N D E N C E.

To the Editor of the London Review.

Sir,

To me it appears, that the "celebrity," which Mr. Gibbon has deservedly acquired, is to be imputed, rather to the very uncommon strength, beauty, and elegance of his composition, to the attentive accuracy evident in the first fourteen chapters of his truly classical history,

history, and to the high and finished art, which he has conspicuously displayed in his two last chapters; than to the justice, the propriety, and the reasonableness of bringing forward those objections against divine revelation, which with an address that commands admiration he has so skilfully introduced: some of which, when stripped of his fine mode of expression, are weak, trifling, and insignificant; and all of which have been, by one writer or another, in various works of very different kinds, in fact *reasonably* answered, before ever he set pen to paper. It would be easy to enlarge upon this subject, but it is not expedient merely in reply to the remarks, with which you favoured me in your concise answer to my short epistle.

One may surely presume to say, there is some reason to be persuaded, from many circumstances, not necessary now to mention, that the majority of competent judges (the proper voice of the public) do not suppose, notwithstanding the summit of fame, to which Mr. Gibbon seems to have attained, that his objections are not already pretty well answered. No *presumption*, one may venture to add, can be justly entertained against this, even though a hundred redoubted antagonists, from amongst the class of unbelievers, should have the confidence to insinuate their poison, in order to hurt the ignorant, the unwary, or the prejudiced mind, in a golden pill dexterously made up, by some new and extraordinary exhibition of the *same* objections. And yet, it is certain, they might, from the entertaining ingenuity and polished style of their writings, raise admiration, obtain renown, and extort applause. By this paragraph, I would wish you to understand, that I mean only to express in the present case a *decent* dissent from your opinion, and not *rudely* to offer a flat contradiction to your open assertion. [London Review, October, p. 281.]

One single remark, it may not be inexpedient to subjoin. The "authenticity" of *revelation* once admitted upon solid grounds, it necessarily follows, that *all the facts* recorded in it, must unquestionably be true, and therefore infinitely exalted above all the *specious* cavils of the *brightest* human wit. This is certainly the clear, natural, obvious dictate of unbiassed reason: the contrary supposition includes a manifest and egregious absurdity.

I am, with respect, Sir,

Cornwall,
Dec. 9. 1778.

Your obedient humble servant,
S. F.

P. S. That you may know to what I allude in the concluding paragraph, I will just observe; in vain did former or do contemporary wits sport themselves with "the rib of Adam, the serpent of Eve, and the repose of the Deity, &c. &c." A futile burlesque! the ludicrous ridicule of which recoils upon their own arrogant heads.

THE
APPENDIX
TO THE
EIGHTH VOLUME
OF THE
LONDON REVIEW.

A Reply to a Letter from Dr. JOSEPH PRIESTLEY
to Dr. KENRICK.*

S I R,

Although, in a twelve-month's time, I might, after your example, extend a discussion of the points in dispute between us, to an octavo volume, I shall dispatch, within a single sheet, and the current month, as satisfactory a reply to your letter as I think the manner, if not the matter, of it demands. To say the truth, it is altogether evasive, affording by no means a direct and convincing answer to any thing I advanced, however, according to you, injurious or false. You say, indeed, that, pretend what I will, you cannot consider me in the light of an adversary,† and declare, that I differ so very little from you with respect to any thing of importance in your *disquisitions*, that you were induced only by my importunity to make me any reply. What you mean by my *importunity* I know not, unless you conceived the continuation of my remonstrance with you as importunate, because its mode of publication gave it the appearance of iteration. It is as obvious, however, that I *could* not expect a reply till

* Printed in an octavo volume, lately published, entitled, *A free Discussion of the Doctrine of Materialism, &c.* between the Doctors Priestley and Price.

† See *Free Discussion, &c.* Page 190.

I had finished such remonstrance, as it is plain that I never *did* expect any reply at all, for the reasons assigned in my very first address.† As you have thought proper, however, to make me a kind of answer, such as it is, on the supposition that there is no important difference in our sentiments on the subject in question, I shall endeavour to set you right in this particular, and to shew you that such difference is of the greatest importance imaginable; in fact, and at the least, of no less importance than the philosophical and truly-consistent support of the doctrine asserted.

In doing this, I shall take little notice of those acrimonious expressions, to which misrepresentation or misconception have contributed, but confine myself principally to the subject in discussion, as the most interesting to the reader.—“We equally maintain,” say you, “that *matter* is not that impenetrable stuff that it has been imagined to be, that man is an *homogeneous* being, the *sentient principle* not residing in a substance distinct from the body, but being the result of organization; and as far as I can perceive, you likewise agree with me in holding the doctrine of *philosophical necessity*.”—As to this *latter* you are perfectly right. I not only agree with you in holding that doctrine, but acknowledge that I perused your acute and admirable illustrations of it with peculiar pleasure and satisfaction. At the same time, I must as frankly declare my dissatisfaction at your awkward attempts to maintain and illustrate the merely *potential* existence of *matter*, though a doctrine equally true with that of *philosophical necessity*. At least such has been my opinion, declared in print, long since, not only in *Reviews*, of which, you say, you are only an occasional reader,† but in my epistles to Lorenzo, the first edition of which was printed twenty years ago. As to *man's* being a *homogeneous* being, or, as you elsewhere term it, of an *uniform composition*; we do not seem *exactly* to agree; the whole *man*, as a compound

† See Appendix to the Sixth Volume of the London Review, page 486.

† I know not, by the bye, whether the excuse be not worse than the fault. *Reviews* are the annals of literature; and it behoves an author, especially so general a writer as Dr. Priestley, to be acquainted with the history and progress of his own profession. We may give him credit, on his own word, for his ignorance, and therefore acquit him of plagiarism; but it very ill becomes a professed enquirer after truth, and a public investigator of the nature of matter to be unacquainted, as you say you were, with Mr. Colden's treatise on the subject; a quarto volume published by Dodsley, in the year 1751. It was also equally unbecoming in a writer, who adopted Dr. Knight's principles of *attraction* and *repulsion*, to be ignorant (as from several symptoms it appears you were) of that author's attempt to demonstrate that all the phenomena of nature may be accounted for on those principles.

of *matter* and *motion*, may, I conceive, be not improperly called a *heterogeneous* being, notwithstanding I form at the same time, conceptions so very different from the common notions, both of *motion* and *matter*. Their being both different from the usual definitions of them, does not prevent their being severally different, when truly defined, from each other. Again, we do not exactly agree, in expression at least, about the *sentient principle's* being merely the result of organization. That the distinguishing and essential characteristics of the *animal soul*, and even of the *human mind* are the direct result of the peculiar organization of the *animal* or *man*, I admit; but I hold also that the rudiments or first principles of perception and sensation must subsist in the most inanimate elements contributing to such organization. You seem here to fall into the error of the vulgar, making no distinction between the *sentient principle* of the animal or man and the *principles of sensation*, of whose combination it is the result. You are probably led into this error by the adoption of another, viz. that *sensation* is something perfectly *simple*. *Thinking* is said, by some modern philosophers, to be the most *simple* of all actions. Now to me it appears to be one of the most complex and complicated actions in nature; and so, I am persuaded, on a proper analysis, it will be found, as well as sensation and perception, which most intimately depend on it.* The action of the first elements or principles of *sensation*, may be, and is simple; but the *principles of sense* and *thought* in *man*, are not in themselves *sensible* and *thinking* principles.

You pay my understanding a compliment, at the expence of Mr. Whitehead and my own candour, which I can by no means accept, as I am very clear of any just imputation to cavil, as I am, on the contrary fully persuaded that, on mature reflection, you must become sensible of the error into which *you*, and not *I*, have fallen. You say,

‘I am very far from having a mean opinion of your understanding, and men of sense are generally candid; at

* You will see, Sir, that I here take a retrograde order to that of most, if not all, other philosophers. *Sensation* and *perception* are usually supposed to be of an inferior, or less refined nature than *reflection* or *thought*: thus there are animals that are supposed to have *sensation* that have little or no capacity to *think*. Certain, however, it is, from innumerable and incontestable observations, that when an animal is not in a state of actual reflection, or does not actually think, as is the case in profound sleep, paroxysms, &c. it does neither *perceive* nor *feel*.

'least they are able to perceive the real meaning of a writer who wishes to be understood, and they are above little cavils. And yet, p. 64. you ascribe to me what I am professedly refuting, and only suppose for the sake of that refutation, viz. the solidity of the atoms, or the ultimate constituent parts of bodies. You write variously, and perhaps not very consistently, with respect to me; but, in general, you seem to think that I write with tolerable *perspicuity*, as well as readiness; you should therefore have reconsidered the passages which you excepted against. I see little, if any thing, that I can amend in them; and yet you say, that "with the best disposition in the world to comprehend me, you cannot possibly conceive what I am about."

Your cavil, p. 65, appears to me to be equally ill founded: for by the *smallest parts* of bodies, I evidently mean those that are *supposed to be* the smallest, or the solid indiscerptible atoms of other philosophers; which I maintain to be resolvable into still smaller parts. I do not wonder to find this wretched cavil in such a writer as Mr. Whitehead, but it is altogether unworthy of a person who has any degree of reputation as a writer, or a man of sense and candour.*

Mr. Whitehead, Sir, is not the *only* writer who conceived you to have fallen into the paralogism I pointed out: * but, as it was so early noticed by me, I will take the blame upon myself, and suppose that I led others into such conception. It is but reasonable, therefore, I should help them out. I will readily own that, in general, you express yourself with *perspicuity*; the reason is, that in *general* you entertain clear and perspicuous ideas of the subject on which you write. This, however, happens not to be the case with regard to the *particular* point in question. You say, I ascribe to you what you are professedly refuting, and *only suppose* for the sake of that refutation. A supposition so merely *argumentative* should surely have been more *formally* introduced! and yet, if it had, it could not have been in logic legitimately admitted; because, by *supposing* the *solidity* of the atoms, or the ultimate constituent parts of bodies, you deprived yourself of the advantage of the admitted demonstrations of the

* Witness the very rhimers of the day, one of which has addressed you in the following lines:

Next, by the peerless philosophic art,
Shew me an ultimate component part
Of some gross body, yet, divided still,
In lesser parts, and then with wond'rous skill,
Teach me good common sense, and clear my pate,
That ultimate may seem not ultimate!

The Sadducee.

infinite divisibility of matter. You are to consider, Sir, that those demonstrations are geometrical, and that your supposition is physical. They proceed upon the relations of imaginary lines and figures, whereas your supposition is founded on the existence of really solid forms. In demonstrating the divisibility of a line, extending from the periphery of a circle to its tangent, or between the sides of any rectilinear angle, geometers take the existence of perfect circles, and perfect right lines for granted: but if all lines are formed according to the supposition in physics, by the apposition of solid atoms (which, as you say, must necessarily be of some determined form) there could be no such thing as a perfect circle or right line in nature; so that their imaginary relations would not subsist. To avail yourself, therefore, of the geometrical demonstrations, made use of by the mathematicians to prove the infinite divisibility of matter, you must reject the supposition of the solidity of its primary atoms.* In this dilemma you may choose which blunder you please to adopt; but you have certainly fallen into one. You will probably see into this business more clearly, if I treat it a little more metaphysico-mathematically. Our common Newtonians (for there are two very different sorts†) conceive, as you also seemed disposed to do, that magnitude

* Professor 'sGravesande introduces his demonstration of the infinite divisibility of bodies in the following manner: "The extension of a body implies its divisibility; that is, one may consider parts in it. This property must therefore be examined under the consideration of extension, and then we may easily transfer to body what is demonstrated of its extension." It is observable also, that he files this property the divisibility of body, not of matter; entitling the chapter, treating of it, Of the divisibility of body, in infinitum; and of the subtilty of the particles of matter. Subtile, however, as he admits these particles to be, he says, "There are no such things as parts infinitely small;" at the same time confessing the force of the objections made to his demonstration. "It is supposed," says he, "that we affirm an actual division of body into an infinite number of parts separated from one another. But we neither defend nor conceive such a division. We demonstrate that, however small a body is," (that is, as above remarked, considered merely with regard to its transferable property of extension) "it may be still farther divided; and upon that account, we conceive that we may call that a division in infinitum, because what has no limits is called infinite." You see, Sir, that this boasted demonstration amounts confessedly after all, to a mere nominal infinity.

† Thus characterised by a learned and ingenious correspondent, on the continent. "Je veux dire un de ces vrais Newtoniens, qui, marchant sur les traces de cet illustre Anglois, ne seroit pas confister sa philosophie dans le manieement d'un machine pneumatique, ou dans la rotation d'un cylindre électrique, ou dans quelque autre occupation aussi puérile que peu instructive; mais qui, connoissant le prix du calcul, la force de la methode, et la nécessité des vûes, travailleroit avec intelligence au développement des loix générales, que la nature suit dans ses operations. C'est à vous, Monsieur, à juger s'il se trouve beaucoup de ces Newtoniens; et si dans une revue générale, on n'en verroit pas nombre qui subiroient le sort du geai de la fable."

is not generated by *motion*, but constituted by the apposition of particles of *matter*. But, if this were the case, and if even we should conceive that such particles might exist, without extension, as mere mathematical points, it were impossible for any real magnitude or extension to be divided into such points, even in idea; and that plainly because no number of such points could, by mere apposition, constitute a line of any extent whatever. It is evident, on the slightest reflection, that the co-existence of any *two* mathematical points necessarily infers some actual distance, how small soever, between them. *Two* mathematical points cannot be distinguished merely by a *third*, because such a point occupies no space or describes no distance whatever: and mathematical points having no other property than *locality*, *two* cannot exist in the *place* of *one*. Now the distance, necessary to distinguish them from each other, constituting a line of some extent, no magnitude or extension, though divisible into an indefinite number of such lines, could possibly be divided, even in imagination, into mere mathematical points. "You say, you are not yet satisfied that the form and magnitude of bodies are to be considered as generated by motion, or that every natural phenomenon, or distinct object of sense, is a compound of physical powers." And yet, Sir, this is a doctrine that I learned in the Newtonian school; in which you *profess* also to have studied, although you reproach me with complaining that you don't acknowledge to have learned your doctrine in my school.* The truth, indeed, is that you appeared to have so totally forgotten the instructions of your avowed master, that there was some room to suspect that you had never received them; if, indeed, you had ever *studied* NATURAL PHILOSOPHY in any school at all. I am well persuaded that, if you peruse attentively the preface to Sir Isaac Newton's *principia*, his definition and remarks on the *vis insita*, with the physical conjectures at the latter end of the second book, and in his optics, † you will have less repugnance to the conception of a true theory of physics, than you seem at present to

* *Free Discussion*, Sec. page 182.

† And here, by the way, give me leave to express some surprise at your doubting [page 231 of your *Free Discussion*] the existence of the *æther*, mentioned by that great philosopher. Your not being able to account for the effects ascribed to it, is not the most modest reason, (modest as you are) for such doubt. Dr. Hoadly and Mr. Wilson put that point, in my opinion, past a doubt long since: but perhaps you know nothing of their tract neither. It was yet published in quarto, for Poynt, at the Mews Gate, in the year 1756.

entertain. You upbraid me with having ridiculed the *pompous list* of authors' names prefixed to your *disquisitions*; giving as good a reason for prefixing it, as is generally given by writers, who would impose a testimonial of their *reading* as a proof of their *knowledge*. You mistake, however, if you think I objected to the copiousness of that list; you know that, on the contrary, I objected that it was not copious enough, for that the only writer who ought to have been most consulted, was not mentioned in it at all; I mean Sir Isaac Newton.— You take offence, also, at my hinting, that you have generally appeared to advantage in the field of controversy because you have always pitched on weak antagonists; observing that

‘If this has been the case, it has been because you have not had the good fortune to meet with any better; and in general,’ you say, ‘they have not been weak either in their own eyes, or in those of the public. This character, however, can by no means apply to Dr. Brown, Dr. Balguy, Dr. Blackstone, Dr. Reid, or Dr. Beattie, whatever you may say of Dr. Oswald, on whose work you will find the highest encomiums in the reviews of the day; and it was, in fact, held in very great and general admiration.’

You have here, Sir, enumerated a goodly, though very heterogeneous set of antagonists; the character and abilities of most of which I hold on some accounts in as high estimation, as I do others in contempt. In judging of the strength of an adversary, however, a man should consult his own opinion of him, and not be determined by the self-conceit of his antagonist, the partiality of his friends, or the prepossessions of popular ignorance. The weakest man is generally the most vain, and the worst of writers are favourites with a multitude of readers. Add to this, with respect to the *Reviews*, what is perhaps to you a secret, the *Scotch* writers have enjoyed, ever since the establishment of those publications, a kind of prescriptive right to criticise their own productions. This at least, I have known to be the case with many; and, as I have more than once publicly hinted, I have all the reason in the world to believe it was the same with Dr. Reid's book in particular. I should otherwise have myself given an account of that work, on its first appearance, in the *Monthly Review*: in which case, I can assure you, so far from paying it the highest encomiums, I should have rendered your own *examination* of that performance in a great measure unnecessary. But, when I rallied your controversial prowess in your seemingly prudential choice of antagonists, I had

had none of the above-mentioned champions in my eye; my views being confined merely to subjects of natural philosophy, and my mind intent on the cruel belabouring you gave your old friends Dr. Higgins and Dr. Brocklesby, in your *philosophical empiricism*: a chastisement so severe as even to excite the bowels of my compassion for their sufferings. In regard to the author of *letters on materialism*, you say that, when you replied to him, no other answer had appeared: there must have been, then, a great lapse of time between such reply, and its publication: as my critique on his work, of which he so grievously complains, was published long before your answer appeared. Terribly, however, as this gentleman affects to think himself treated, he has, I see, already renewed the attack, though in a more moderate and amicable manner than he proceeded upon his first onset. A word or two more on our philosophical difference of sentiment, and then, for the present, to conclude. In page 190 you address me as follows.

‘ You ask me repeatedly, why, since I deny all solidity or impenetrability, I should chuse to make use of so obnoxious a term as *matter*, when the less exceptionable one of *spirit* would answer my purpose full as well. I answer, that the cause of truth is best answered by calling every thing by its *usual name*, and I think it a mean subterfuge to impose upon mankind by the use of words.

‘ Man, I believe, was wholly made of the *dust of the ground*, or of the same substance with the earth itself. Now by what term has the earth, and all the substances that belong to it, been distinguished, but that of *matter*? I suppose the sentient principle in man to be the brain itself, and not any *invisible substance* residing in the brain, and capable of subsisting when the brain is destroyed. Now of what has the brain been always said to consist, but *matter*, another species indeed from that of the dust of the ground, but still comprized under the same common appellation of *matter*? In what other manner than that which I have chosen, is it possible to rectify the mistakes of men? To call *matter* by the name of *spirit* might tend to give them an idea, that my opinions were, in fact, the same with theirs, though expressed in different words; and by this means, I might screen myself from their censure; but I should only *deceive*, and should not *instruct* them at all.

In reply to this, you will give me leave to observe that, I am far from thinking the cause of truth always best answered by calling every thing by its *usual name*. On the contrary,

tiary, if the properties of any thing are discovered to be essentially different from what they have hitherto been falsely conceived to be, the cause of truth may require, to avoid confusion of ideas, that such thing should take a new name: even as in case of the discovery of new things, the use of old names often greatly prevents the progress of truth. The *desideratum* of a philosophical language, exclusively applicable to the purposes of science, is a great impediment to its improvement and propagation; the want of precision and perspicuity in popular terms and phraseology being the occasion of most of the error and confusion prevailing in philosophy. The divines tell us that the very word, expressive of the *Christian faith*, *πίστις*, was new coined, or at least newly adopted on the occasion; a variety of instances might also be given of the necessary formation of new terms in various writers, in order to prevent the confusion, arising from the giving common and usual names to corrected and improved ideas. You seem to be much displeased at my calling some of your declamation *cant*; the word may possibly be low and exceptionable; but, as I always endeavour to suit my style to my subject, a more proper one did not *then* suggest itself: nor, indeed, can I *now* bestow any better on your declaring your belief that man was *wholly made of the dust of the ground*: what can you mean by using so unphilosophical an expression, except to persuade readers of a religious turn, who know no better, that your philosophy and that of Moses are one and the same? Your avowed belief, is, besides, in this case inconsistent: for, though you here say that man was *wholly made of the dust*, you say, (page 257.) ‘When therefore, God ‘had made man of *the dust of the earth*, nothing was wanting ‘to make him all that he is, viz. a living soul, but simply the ‘*breath of life*.’---But if man were *wholly made of the dust*, and he be, as you assert, of one homogeneous and uniform composition, what could be *wanting*, after being so *wholly made*, to make him what he is? And what is this heterogeneous substance the *breath of life*, that is supposed wanting to complete the composition? Believe me, Sir, this misuse of terms, against which I have repeatedly remonstrated, tends only to create confusion; even where no deceit is intended. When you speak of religious subjects, therefore, use the language of scripture, but when you treat those of philosophy make use of terms the most precise and technical possible, if you, indeed, mean to *instruct* and not to *deceive*.

I come now to the conclusion of your letter, on the subject of which I differ from you still more essentially than on any

thing preceding. In the former part, indeed, you have accused me of the want of candour, of mean cavilling, of using unworthy artifices, and the like; but in the sequel, you charge me by the strongest and most obvious insinuation, with being an *enemy to truth*, an *unbeliever*, and a *hypocrite*.

I will not stake my *love of truth*, my *faith* or my *sincerity* against those of Dr. Priestley; but I will venture to promise him that I shall prove, in the judgment of any impartial, candid, and sensible reader, that such insinuation is as *unbecoming him*, as a *Christian*, as it is *injurious to me* as a *man*; whose belief in *Christianity* is as much more conformable to *revelation* as his theory of *philosophy* is consistent with reason.

I am, Sir, yours,

W. KENRICK.

P. S. I intended in the course of the above reply to have taken some notice of your friend Dr. Price's being as much a stranger to the *physical* principles of the Newtonian philosophy as yourself; but in the hurry of composition it escaped me; nor, indeed, is it necessary to point out particularly the proofs of his not having made *natural philosophy* the object of his study. He objects, indeed, very justly to your assuming the power of *attraction* as an innate first principle; but the authority of Sir Isaac Newton, which he cites from his letters to Dr. Bentley, has more than once been called in question; nor have those letters, I believe, been ever fully authenticated. Not that, if they were, they would prove any thing more than a direct assertion of what that great philosopher has as plainly, though obliquely, hinted in his optics, and in the illustration of his third rule of philosophizing. To say the truth, Sir Isaac Newton himself, as well as the most celebrated of his followers, have spoken differently and inconsistently of this principle: in some parts of their writings, giving it out as a *primary physical cause* and in others as a *secondary mechanical effect*. Even Mr. Cotes himself, who declares, that *gravity* is the most simple of all causes, speaks of it as an effect, the cause of which may be discovered, in the very preface to the *principia*, where he so directly declares that the principle, whose cause is discoverable, cannot be such a simple cause. Desaguliers in like manner, says, in one place, that attraction seems to be settled by the Creator as the *first* of second causes; and in another, that it is an effect, whose cause he is not solicitous about. Dr. Clarke, in explaining the Newtonian philosophy, says, attraction or gravity, is to be considered, not as a cause, but barely as an effect, a phenomenon or matter of fact.

fact. The celebrated *Mauvertuis*, to the same effect, says, it should be remembered, in justice to Sir Isaac Newton, that he never considered attraction as a cause but an effect. But this is not true. Sir Isaac Newton has sometimes spoken of it as a cause. "Gravity," says he, "exists and acts." Surely, this is speaking of it as a cause! and yet he also says, "There are agents in nature able to make the particles of bodies stick together by very strong attractions, and it is the business of experimental philosophy to find them out." Amidst this apparent inconsistency, it is yet pretty plain that both Sir Isaac Newton and his followers, when speaking as *mathematicians*, chose to consider it as a cause; and, when speaking, as *natural philosophers*, as an effect. Your assumption, however, that its existence as a cause, is necessary to the apparent solidity of body, is, in the highest degree incompatible with the *mechanical* philosophy of Sir Isaac Newton.--- The use you make of the circumstance, on which you lay so great a stress, also, respecting the reflection of the rays of light before they actually touch the surface of the reflecting body, is as *unmechanical*, and inapplicable to the *rationale* of the phenomenon, as is the application of Dr. Price's obsolete metaphysical maxim against it, viz. that "a thing cannot act where it is not." The mechanical influence or action of *bodies* extends frequently far beyond their dimensions, even as far as their atmospheres of attraction and repulsion extend. But there requires so much previous mechanical knowledge to enter readily into the solution of these phenomena, that they are not to be dwelt upon in the postscript of a letter.

FOREIGN CATALOGUE.

Nouveaux Memoires de l'Academie Royale des Sciences et Belles-Lettres, Année 1775, avec l'Histoire.---The History and Memors of the Royal Academy of Sciences and Belles-Lettres of Berlin, for the Year 1775. 4to. Berlin.

Among the numerous and ingenious pieces, contained in this volume, we shall just particularize the most interesting and remarkable, first in the *scientific*, and then in the *literary* line. Under the former head, we have the abstract of a *memoir* of Professor MAYER, concerning the length of a simple pendulum at Grypswalde.---A *memoir* of Abbé PERNETÝ, respecting a method

of making vessels sail against the stream in rivers.---A dissertation on the cures performed at Vienna by magnetism. The cures, here animadverted on, are those performed by Doctor Mesmer and Abbé Hall, by means of the loadstone; of which much talk hath been recently made both at Paris and Vienna. Of these, Dr. Mesmer, it seems, transmitted a particular account to professor Sulzer; which account that professor submitted to the academicians of Berlin; who appear to be very sceptical in their opinion concerning them. *Observations on flutes, by Mr. LAMBERT.* An improvement on the researches and calculations of Euler and Bernouilli, respecting the modification of sound as passing through the ventages of this simple instrument. *Experiments and remarks on mills, whether worked by water or wind.* In speculative philosophy we have two curious memoirs, concerning the immortality of the soul, on the principles of natural philosophy, by Mr. SULZER. In this tract, Mr. Sulzer adopts the vulgar notion of the soul being a substance distinct from the body, accounting for their mutual and reciprocal influence on each other, much in the same manner as doth Bonnet and other ingenious advocates for the system of *jack-in-the-box*. A refutation of Mr. Lavater, the Swiss physiognomist's system, by Mr. Ferney, is likewise contained in this class: also, a profound treatise concerning the analogy subsisting between extension and duration, by M. COCHUIS. This very ingenious academician justly conceives the first principles or elements of matter, not to be material elements, or homogeneous elementary masses composing by apposition greater masses; but conceives that the primary mass or masses of matter must be composed of elementary heterogeneous principles, whose united energy or action constitutes their essence, or is productive of their phenomena. He applies the same argument to extension and duration: though not altogether with equal success. Some of the foreign journalists have affected to make themselves merry with this writer's argument; but they have in so doing only exposed their own ignorance of the subject. A memoir concerning the problem of *Molyneux*, by Mr. MERIAN. This is the fifth memoir, written by the same academician, on the subject. In the present he refutes the arguments of Diderot, Condillac, and Dr. Jurin; promising in a sixth, to lay down a theory more novel and satisfactory than any hitherto offered. The only interesting memoirs in the class of the BELLES LETTRES are an essay on national taste, with respect to its influence on literary translations, by Mr. BITAUBE; and a fourth memoir by Mr. WEGUELIN on the philosophy of history.

Physique du Corps Humain, ou Physiologie Moderne, &c.---Modern Physiology, or a physical View of the Human Body, with Observations on Health, and the Nature, Cause, and Cure of Diseases; written for the Use of Students in Surgery and Physic. By Abbé Sauri, M. D. Correspondent of the Royal Academy of Montpellier. 2 vol. 12mo. Paris.

Abbé Sauri having met with success in his profession, as a physician, and being besides well versed in philosophy and chemistry, may be well expected to have here compiled an useful work, as well in a theoretical as practical point of view: nor will the student be much disappointed in such reasonable expectations, although this compilation seems to have been made in *more haste* than was necessary to make *good speed*.

Histoire Naturelle du Globe, ou Géographie Physique, &c.---Physical Geography, or the Natural History of the Globe. By Abbé Sauri. 2 vol. 12mo. Paris.

From the *microcosm* of man, our learned Abbé proceeds to the *macrocosm* of the globe; of whose natural history he gives a pretty copious and entertaining account. He seems, however, to have been more attentive to the *quantity* than to the *quality* of the information he has collected.

Traité sur l'Art des Sieges et les Machines des Anciens, &c.---

A Dissertation on the Sieges and Machines of the Ancients, comprehending a Comparison of their Methods of Attack with those of the Moderns, in order to shew the Sameness of their Principles, and the Motives for the Difference in their Application. By M. JOLY DE MAIZEROT, Colonel of Infantry, and Member of the Academy of Inscriptions and Belles Lettres. 8vo. Paris.

M. de Maizeroy, who has written successfully on several topics respecting the art of war, has here made many additions

tions and alterations to his Dissertation on the same subject, printed with the translation of *Leo's Military Institutes*. In an appendix subjoined, he hath also illustrated many curious matters, relative to the military art of the ancients.

Recherches sur le Commerce, ou Idées relative aux Interets des Peuples de l'Europe, &c.---Researches into the Nature of Commerce; or, Reflections relative to the Interests of the People of Europe. Vol. I. Amsterdam.

A production replete with well founded commercial information, particularly relative to the *United Provinces*; of which country the author appears to be a native; yet, strange to tell of a Dutchman, he thinks foreign commerce may be extended to a degree highly detrimental to a nation, that hath any internal resources from *agriculture*; which he considers as the only solid source of riches and prosperity to the inhabitants of such a country.

Histoire de l'Académie Royale des Inscriptions et Belles Lettres, &c.---The History of the Royal Academy of Inscriptions and the Belles Lettres; with the Literary Memoirs extracted from the Registers of that Academy, for the Year 1770 to 1772 inclusive. Vol. XXXVIII. 4to. Paris.

In the *historical* part of this volume are contained several very insignificant and uninteresting papers; succeeded by the usual fulsome eulogies on eight deceased members; viz. the President *Henault* and Messrs. *Bonancy*, *Saboefflin*, *Gibert*, *Vatry*, *Mignot*, *Belley*, and *Muzoechi*; who had every one of them severally so much merit and ingenuity, that it is wonderful any was left for the rest. Among the *memoirs* the most worthy of notice is one of Mr. *Antequil du Perron*, attempting to prove, that the books, entitled *ZENDA*, which were deposited in the king of France's library in the year 1762, are the works of Zoroaster, or at least of somebody else full as ancient as that celebrated legislator. We have also an *Historical*

rical Essay on the study of philosophy among the ancient inhabitants of China: also reflections, by the same writer, on an Indian book, called *Bagavadam*, one of the *Pouranam*, or sacred books of the Indians; of which a translation was transmitted in the year 1769 to M. Martin, minister and secretary of state.

Prix de la Justice et de la Humanité.---The Prize of Justice and Humanity. 8vo. London.

This publication is imputed to the late celebrated M. de Voltaire, and was occasioned by a prize of fifty louis-d'ors, being offered by the æconomical society at Berne in Switzerland, to the author of the best essay on the "Composition of a complete plan of legislation relative to criminal cases." M. de V. did not start for the prize, but hath here submitted his doubts on the subject to the society under the following heads; On the Proportion between crimes and Punishments---Theft---Murder---Duelling---Suicide---Mothers who kill their Children---Many other Crimes---Herefy---Sorcerers---Sacrilege---Criminal Procedures on scholastic Disputes---Bigamy and Adultery---Marriage between Persons of different Sects---Incest---Rapes---Prostitution of their Children by Fathers and Mothers---Debauchery of Women with their Domesticities---Sodomy---Obedience to the unjust Order of a lawful Power---Defamatory Libels---The Expediency of allowing Counsel to the accused---Torture---Prisons, and the apprehending of Prisoners---Punishments in which Invention has contrived Refinements of Cruelty---Confiscation---The Laws of Lewis XVI. concerning Desertion.

We meet with little, however, that is new, important or characteristic of the genius of Voltaire in the remarks here made on the several subjects above mentioned. But, as the proverb says, when the age is in the wit is out; old men will be talking, and Voltaire was garrulous to the last.

Mémoires pour servir à l'Histoire de Cayenne et de la Guianne Française, &c.---Materials for an History of Cayenne and of French Guiana. By M. Bayon, Surgeon-Major of Cayenne. 2 vol. 8vo. Paris.

These memoirs contain an account of the climate of the countries, mentioned in the title ; of the diseases that prevail among the negroes and the creoles, as well as of those, to which Europeans are subject on their first arrival. To these are added, observations on the natural history of the country and the culture of the soil. Other matters are also occasionally introduced, such as a philosophical attempt to account for the luminous appearance of the waves in the sea, in dark nights ; a phenomenon which Mr. Bayon imputes to the effect of motion and friction alone.

Nouvelle Description du Cap de Bonne Esperance, avec un Journal, Historique d'un Voyage de Terre, fait par Ordre du Gouverneur, feu M. Ryk Tulbagh dans l'Interieur de l'Afrique, &c.
A new Description of the Cape of Good Hope, with an Historical account of a Journey, made into the interior Parts of Africa, by Order of the late Governor Ryk Tulbagh. 8vo. Amsterdam.

This new description of the Cape of Good Hope being ushered into the world, under the auspices, as pretended, of professor Allamand of Leyden, may possibly excite greater attention than it is intitled to ; there being little novelty in it to recommend it to those who have read the accounts of Kolben and the Abbé de la Caille. The journey into the inland parts of Africa was performed, in the years 1761 and 1762, by a company of eighty-five persons, among which were seventeen Europeans, under the command of Captain Henry Hop. It is, however, barren of either interesting incidents, or curious information.

Essai Philosophique et moral sur le Plaisir.---A moral and philosophical Essay on Pleasure. By M. E. Bertrand, Member of several Literary Academies, and formerly Pastor of the French Church at Berne, in Switzerland. 12mo. Neufchatel.

Mr. Bertrand hath here, by making use of terms and phraseology, different from preceding philosophers, contrived to give an appearance of novelty to some trite and obsolete sentiments. There is, however, much good sense and ingenuity displayed in this little tract; one of the best parts of which, is, in our opinion, the author's argument to refute the position of *Maupertuis*; who affirmed that the sum total of evil and pain, in the world, surpassed that of good and pleasure.

Essai sur le bonheur, où l'on recherche si l'on peut aspirer à un vrai bonheur sur la terre, jusqu'à quel point il depend de nous, et quel est le chemin qui y conduit.---An Essay on Happiness, in which it is enquired whether one may aspire after true Happiness upon Earth; to what Point it depends on ourselves, and which is the Way that leads to it. By Abbé de G. Vicar-general of Bourdeaux,

As to the attainment of true happiness upon earth, we have long been of opinion, with the late Mr. Hume, that it is out of the question: nor do we meet with any thing in the present essay to induce us to change it. Our vicar-general seems to think it may be attained in a very considerable degree, especially by those who are prudent enough to forbear getting married.

Contre-Poisons de l'Arsenic, du Sublime Corrosif, du Ver-du-gris, et du Plomb, &c.---Antidotes against Arsenic, the Corrosive Sublimate, Verdigrease and Lead. By M. P. Toussaint Navier, M. D. 2 vol. 12mo. Paris.

The antidote, prescribed by Mr. Navier, against the deleterious effects of *arsenic*, is milk, to be drank in large quantities; after which a dram of the *liver of sulphur of Mars*, is to be taken in a pint of warm water: or, when *liver of sulphur* cannot be got, mild soap lees, and upon that a solution of iron in any acid whatever, or even a small quantity of ink, if nothing else is to be had. Against the pernicious effect of *corrosive sublimate*, he employs the same remedy. Against that of *verdigrease*, he prescribes emetics, and afterwards large quantities of cold water gently alkali-
fied. Similar means he prescribes against the poison of *lead*. To an account of these poisons and their remedies, which are treated in a clear and scientific manner, are added three dissertations: the *first* containing medico-chymical remarks concerning the different methods of dissolving mercury: the *second*, a specification of the different methods of uniting mercury to iron, and the *third*, new observations on ather.

Memoire sur la Peste.---A treatise on the Plague. By M. Paris, M. D. Montpellier, 8vo. Paris.

The author of this tract is, it seems, a descendant of that public-spirited surgeon, who, while the plague raged at Arles in the year 1720, shut himself up in the hospitals; devoting his abilities and his life to the relief of the unhappy sufferers. An hereditary pension was settled by that grateful city on the family of that humane and patriotic citizen. Whether a sense of gratitude, in return, induced the present author to apply himself particularly to the investigation of the nature and cure of this dreadful disease, we know not; but he appears to have made it an early object of his medical studies; having even taken a journey to Constantinople to obtain information, no where else to be had, concerning it.* After specifying the various symptoms of this fatal malady, he treats of the different kinds of it, and the particular mode of treatment peculiarly adapted to each.

* Among other singularities respecting the plague, he observes, that it seldom attacks persons afflicted with the venereal disorder, or even with the itch.

Histoire des premiers Temps du Monde, &c.---A History of the first Ages of the World, illustrated by the Agreement of natural Philosophy of Genesis. By the Philosophers. 8vo. Paris.

This work is supposed to be written by the learned and ingenious *ex-jesuit* Father Bertier. The design of it is to shew, *first*, the testimony, which the genuine remains of ancient history, philosophy, and astronomy, bear to the truth of the Mosaic account of the creation, recorded in the book of Genesis. *Secondly*, to shew the manner in which the universe, and particularly the globe of the earth, was at first constructed. Father Bertier, however, though a learned theologian and a dexterous logician, appears to be too ignorant of the first principles of mechanics, to be one of those whom the Divine Architect let into the secret of the creation.

Dissertations sur l'Organe de l'Ouïe de l'Homme, des Reptiles, des Poissons.---Tracts on the Organ of Hearing in Man, in Reptiles, and in Fishes. By M. Geoffroy, Doctor Regent of the Medical Faculty, and Member of the Royal College of Physicians. 8vo. Paris.

The high reputation of Mr. Geoffroy is sufficient to recommend these tracts to every reader, who is curious after information on the subject of *comparative anatomy*; an intimate acquaintance with which is displayed in the tracts before us.

Descriptions des Volcans etiens du Vivarais et du Velay.---Descriptions of the extinct Volcanos of the Vivarais and Velay. By M. Faujas de Saint Fond. Folio. Paris.

In a large frontispiece to this work, is exhibited a view of the principal known volcanos, that continue their occasional eruptions, such as *Vesuvius*, *Ætna*, *Hæcla* and many others. This exhibition seems intended as an introduction to the descriptions of those of Vivarais and Velay: of which the

author gives a circumstantial account; confining himself to these only, as Messrs. Guetard, Desmorest and Moplet have engaged to describe, in like manner, the volcanos of Auvergne and Lower Languedoc. Among other discoveries, which a philosophical scrutiny into the state of these volcanos seems to render extremely probable, is that the formation of basaltic columns, similar to those of the famous Giant's Causeway in Ireland, is owing to the same causes as the lava of such volcanos.

De la Composition des Paysages, &c.---Of the Composition of Landscapes. By R. D. Gerardi, Viscount d'Ermenonville, &c. 8vo. Paris.

Not that Viscount d'Ermenonville is a mere landscape-painter, or even such only in theory. On the contrary, he is a *practical artist* in the strictest sense of the word; his compositions consisting, not of the transferring the appearance of things to canvas, but of carrying their appearance on canvas into actual execution, in fields, groves, meadows, and gardens.

Tableau Historique et Politique de l'Etat ancien et actuel de la Colonie de Surinam, et des Causes de sa Decadence.---A Historical and Political Account of the ancient and present State of the Colony of Surinam, with an Enquiry into the Causes of its Decline. By Philip Firmin, M. D. 8vo. Maestricht.

Dr. Firmin, having resided upwards of ten years in the colony of Surinam, of which he formerly gave a natural history and geographical description, may well be supposed a competent judge also of the civil and political state of that province. Of course the present work is a methodical and judicious composition, apparently the result of reflection and experience.

Memoire où l'on demontre que le Nitre existe toute formé dans la Creme de Tartre, et que l'Alkali fixe, qu'on en retire, est dû à la Decomposition de ce Sel.--A Memoir, in which is demonstrated that Nitre exists entirely formed in Cream of Tartar, and that the fixed Alkali, which is produced from thence is owing to the Decomposition of the Nitre. By M. Magnan, corresponding Member of the Royal Society of Montpellier. 12mo. Paris.

M. Magnan, in this Memoir, confirms the opinions of Glauber, Stahl, and Venel, in opposition to those of Du Hamel, Murggraff, and Rouelle.

Observations Astronomiques faites à Toulouse. Astronomical Observations made at Toulouse, by M. Darquier, Member of the Royal Academy of Sciences, Inscriptions and Belles Lettres at Toulouse, &c. 4to. Paris.

In this collection of observations are no less than six hundred of the moon, three-and-thirty oppositions, many observations of the spots in the sun, of the satellites of Jupiter and eclipses of the stars; together with a greater number of the passages of Mercury over the sun, than could be expected, considering the difficulties which deter astronomers from making observations on that planet.

Memoire sur la Plantation du Salpêtre, &c.—A Memoir on the Production of Saltpetre. By a Member of the OEconomical Society of Berne. 8vo. Paris.

Mr. Engel, the author of this memoir, hath here communicated the result of his long experience in the manufactories of saltpetre, in a manner both curious and instructive. This memoir contains also the observations of Mr. Neuhaus, ancient banneret of the republic of Berne, on the same subject.

Recherches

Recherches et Considerations sur la Population de la France.---*Researches and Reflections on the Population of France.* By M. Moheau. 8vo. Paris.

This work is divided into two parts; in the first of which the author enters into the consideration of the particular circumstances of national population; such as the number of individuals, the duration of life, the mortality at its different periods, &c. In the second he treats of the influence of moral and physical causes of population in general.

Essai Chronologique, Historique, & Politique, sur l'Isle de Corse.---*A Chronological, Historical, and Political Essay on the Island of Corsica.* By Mr. Ferrand du Pay. 12mo. Paris.

If we are to credit Mr. Du Pay, the island of Corsica wears a different face to what it did, when visited by our countryman, Mr. Boswell. According to the present writer, the inhabitants were decreased to the number of fourscore thousand persons, when this isle was last taken possession of by the French; since when they have increased to near ninety-five or a hundred thousand. Their manners also are represented as greatly refined and improved, particularly those of the fair sex; who have made great advances in the practices of French politeness and coquetry.

Cahiers des Observations Astronomiques faites à l'Observatoire Royal de Vilna, en 1773.---*A Collection of Astronomical Observations made at the Royal Observatory at Vilna in Lithuania.* Folio. Vilna.

These Observations made by Abbé Poczobut and M. Strenki, by order of the king of Poland, are said to have been made with good instruments, and to be very accurate and correct. They are so numerous, also, as to have afforded Abbé Poczobut an opportunity of forming a new constellation, which he intended, in honour of his Polish majesty, to entitle

entitle Poniatowski's royal bull : an honour, however, which his majesty modestly declined.

Description d'une Machine universellement utile et avantageuse, propre à détruire entièrement d'une Manière infallible, aisée et à peu de frais, les fourmis, ainsi que d'autres insectes nuisibles.
 ---The description of a Machine, universally useful and advantageous ; adapted to the entire Destruction of Ants and other noxious Insects, in a Manner easy, cheap, and infallible, 8vo. Cologne.

This machine is of the invention of Baron de Hupfch, and consists merely in the simple apparatus of a bell, made of iron, or any other material that will not burn, under which a piece of brimstone is to be kindled, and the bell then set upon the ant-hill ; or in any other nest of vermin.

Recueil de Dissertations Historiques et Critiques, avec des Nouvelles Assertions sur la Vegetation spontanée des Coquilles, &c.---A Collection of Historical and Critical Dissertations, with new Assertions of the spontaneous Vegetation of Shells, near the Place of the Author's Residence. 4to. Paris.

There is something so very extraordinary and singular in the fact here affirmed, of the spontaneous vegetation of cockle-shells, that it requires something more than a re-iteration of assertions, to ascertain and confirm it,

Lettres d'Amour et des Affaires, écrites par Catherine, Comtesse de Salmour, Marquise de Balbian, au Margrave de Br.---Love Letters and Letters on Business, written by Catherine, Countess of Salmour, Marchioness of Balbian, to the Margrave of Brandenburg. 8vo. Dresden.

Appa-

Apparently authentic, and said to have been written by the Countess Dowager of Salmour, to Charles Philip, brother-in-law to Frederic the Third, elector of Brandenburg. Prince Charles is known to have fallen in love with this lady, when he commanded the Brandenburg troops at Turin in the year 1695, and to have resolved on a private marriage with her. The elector, however, disapproving such marriage, caused the Countess to be shut up in a convent, where she wrote these epistles to the Margrave, on whom they were found at his death, after the siege of Casal. The writer appears to have been a designing artful woman, and her correspondence with the Margrave may afford the reader as moral an entertainment, and as much insight into the world, as most of the letters and memoirs hitherto published with a similar view.

Instruction sur la Maniere de desinfecter les Cuirs des Bestiaux morts de l'Epizootie, &c.---Instructions to remove the Infection from the Hides of Beasts, that die of Epidemical Disorders; so that they may be tanned without Danger of spreading the Infection. By M. Vicq. d'Azyr. 8vo. Paris.

If the means, laid down in these instructions, be really efficacious, they are certainly of great importance to the public; but, without farther attestation of their being so, it may be dangerous to put too great a confidence in them,

N. B. This CATALOGUE of *Foreign Books* to be continued in the *London Review* for February, and, by desire, in the course of its publication, as occasion may serve.

SUPPLEMENT of ENGLISH BOOKS and PAMPHLETS.

POLITICS and PARTY.

Authentic Memoirs of the late Earl of Chatham. 8vo. 2s. Wenman.

By whom these memoirs are authenticated, we are not told; that they are not authenticated by known facts the world well knows. They consist, indeed, of a gross, and, we had almost said groundless, panegyric; written by some extravagant admirer of the celebrated inconsistent character, to which they relate. ***

Speculum Britannicum: Or, a View of the Miseries and Calamities successively brought upon Great Britain by intestine Divisions, in the last and present Centuries. 8vo. 3s. 6d. sewed. Robinson.

A compilation of extracts from the works of Lord Clarendon, Mr. Hume, Sir John Dalrymple, and Mr. Macpherson; tending to shew the mischievous effects of party-differences; exemplified by a detail of facts, from the years 1648 to 1716; of all which the following is a summary, in the author's own words.

| | <i>Years.</i> |
|---|---------------|
| " To sum up the distresses within the period we have gone through, we have found that from the civil war and its commencement in 1640 to the king's death in 1648, was one continued scene of confusion and distress, for | 8 |
| " From 1648 to the Restoration in 1660, which was during the military usurpation, the scene was not mended, for | 12 |
| " From 1660 to the death of Charles II. in 1684, was a period of anxiety with very short intervals, beginning with Venner's insurrection in the same year of 1660, and a conspiracy in 1662, and the first Dutch war which commenced in 1664; the plague in 1665; and the fire of London in 1666; the Dutch expedition upon the Thames in 1677; the mischiefs created by the cabal begun in 1670; the duke's conversion in 1671; the second Dutch war, and shutting up the exchequer, in 1672; the popish plot took date from 1678, which continued to the death of the king in 1684. | 24 |
| " From 1684 to the revolution in 1688, was one bigotted scene of despotism of | 4 |
| " From 1688 to the death of William in 1702, was full of invasions, treacheries, and discontents | 14 |
| " From 1702, till the Protestant succession was guaranteed by the general peace in 1716, plots and conspiracies, invasions and treacheries among the greatest officers of the state | 14 |
| Total years | 76 |
| | <i>The</i> |

The Substance of General Burgoyne's Speeches on Mr. Poyer's Motion, and upon Mr. Hartley's Motion. 8vo. 1s. 6d. Almon.

An abstract of speeches, that have been repeatedly printed in the newspapers, magazines, and other periodical publications. ***

Letters in Answer to Dr. Price's Two Pamphlets on Civil Liberty, with some Remarks on the Parliamentary Debates of last Session, as they appeared in the Newspapers. Also Copies of four Letters, concerning the Slavery of the Colliers, Coal-Bearers, and Salters in Scotland. Addressed to the Members of the House of Commons, in the Year 1774. By John Stevenson. 8vo. 1s. 6d. Burnet.

A severe reprehension of Dr. Price's political writings; for which the author thus apologizes.

"When a minister of the gospel contumaciously overleaps the boundary of his province, that deference which is otherwise due to his sacred character becomes forfeited: and he must expect to be treated as an inhabitant of that ground on which he has placed himself. When endeavours are used to destroy all filial affection; when doctrines are inculcated which have a tendency to exterminate all legal authority; and when repeated attempts are made to render civil society a scene of rapacity, anarchy, and carnage! It is impossible that language too severe, can be applied to the author of such meditated devastation."

An Appeal to Reason and Justice, in Behalf of the British Constitution, and the Subjects of the British Empire. In which the present important Contest with the Revolted Colonies is impartially considered, the Inconsistency of Modern Patriotism is demonstrated, the Supremacy of Parliament is asserted on Revolution Principles, and American Independence is proved to be a manifest Violation of the Rights of British Subjects. To which is added, An Appendix, containing Remarks on a Pamphlet intitled, "Thoughts on the present State of Affairs with America," by William Pulteney, Esq. 8vo. 2s. 6d. Nicoll. 1778.

This pamphlet contains a number of sensible reflections; but, alas! they are by no means *in tempore*. We have already wasted too much time in appeals to reason and justice; our present appeal must be to the sword. ***

An Address to both Houses of Parliament, respecting the present State of Public Affairs, with a particular Address to the Bench of Bishops. 8vo. 1s. Robson.

Considerations of a Peace with America.

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A pious and apparently well-intended declamation against *infidelity* and *immorality*, the two grand causes, according to this writer, of our national distress. He, therefore, properly recommends a reformation, and calls upon the magistracy and the clergy to exert themselves to effect it. Among other means, he thinks two fast days in a year might have a good effect. ***

An interesting Address to the Independent Part of the People of England, on Libels, &c. 8vo. 1s. 6d. Kearsley.

An abusive and vulgar remonstrance against the official mode of proceeding by information in cases of Libels, written with a view to the case of Mr. Horne. **

A Sketch of the History of Two Acts of the Irish Parliament of the 2 & 8 Q. Anne, to prevent the farther Growth of Popery. 8vo. 1s. 6d. Murray.

Containing the restrictions under which the Roman Catholics formerly lay in Ireland. **

*Great Britain undeceived in the Conduct of Government and the Views of America. Including occasional Strictures on the prevailing Sects, a cursory Hint for regulating the police of London, and a Plan for the speedy Termination of the present unhappy Contest. In an Epistle to the Right Hon. Lord N****, suggested by the late Proposal for Accommodation.* 12mo. 1s. 6d. Cadell, &c. 1778.

A rank tory raving against the *violent whigs*, and all other advocates for the Americans, who are to be reduced to *unconditional submission*.

“ Oh, miracle of wisdom ! fine suggestion !

But how, and *who's* to do it ? That's the question !”

Dragon of Wansley. **

Considerations on the Mode and Forms of a Treaty of Peace with America. 8vo. 6d. Dilly.

This considerer is for our acknowledging the *independence* of America, a preliminary which, he conceives, would infallibly open a way to reconciliation with the colonies. This might have been the case some time ago : but since the Americans have by treaty become dependent on France, we presume the case is altered, and the form of

such a treaty, as the author proposes, must be changed; as the French must become a party to it. **

A Plan of internal Defence, in the present Crisis. 8vo. 1s. Shatwell.

A French invasion is, according to this writer, an *bobgoblin*, extremely expensive and hurtful to the nation.

"To disarm this goblin of its terrors, therefore, and by laying down an efficient plan of internal defence at a small expence; to set our navy at liberty to hurl its thunders on our enemies, and at the same time to obviate as far as possible every other objection to war, by leaving sufficient funds for its support, is the aim of the present tract."

How far our author's plan is calculated to answer the end proposed, we leave to wiser heads, who may think his calculations worth attending to. **

Considerations on the important Benefits to be derived from the East-India Company's building and navigating their own Ships. 8vo. 1s. Almon.

A very warm exhortation to the East-India company to be their own ship-builders and navigators; to which, we doubt not, that great mercantile body will pay proper attention. There is an old proverb, however, which says, *covet all, all lost*. **

Strictures on a Pamphlet entitled Considerations on the important Benefits to be derived from the East-India Company's Building and Navigating their own Ships. 8vo. 1s. Sewell.

Referred to the board of directors of the East India company. **

An Address to the Proprietors of East India Stock. In Consequence of Errors and Mistakes in some late Publications, relative to their Shipping. 8vo. 2s. Nourse.

Referred to a general court of the proprietors. **

Every Man not his own Ship-Builder. Addressed to the Proprietors of India Stock. 8vo. 1s. 6d. Murray.

Referred likewise to the proprietors of India stock. **

Dangers

Dangers and Disadvantages to the Public and East-India Company, from that Company building and navigating their own Ships. 8vo. 1s. Sewell.

It is doubtful, from this representation of the case, whether the public or the company be most in danger, from the critical situation in which the latter stands between the interest of the ship-builders and the influence of government. **

The Analysis of Patriotism; or, an Inquiry whether Opposition to Government, in the present State of Affairs, is consistent with the Principles of a Patriot. 12mo. 6d. Keeble.

A sensible and well-timed remonstrance with those political quidnuncs and state-cobblers, who conceive themselves qualified to direct the ministry, and hold the helm of government better than the possessors of that important post. ***

City Petitions, Addresses and Remonstrances, &c. commencing in the Year 1769, and including the last Petition for the Burial of the Earl of Chatham, in St. Paul's. With his Majesty's Answers. Also Mr. Alderman Beckford's Speech to the King, May 23, 1770. 12mo. 2s. 6d. Steel.

Lasting monuments of the inconsistency and folly of large bodies of men, the component individuals of which may in general neither want discretion nor discernment in their private affairs. **

The West-India Merchant. Being a Collection of Papers, originally published under that Signature in the London Evening Post. With Corrections and Notes. By the Author. 8vo. 3s. 6d. Almon.

A collection of essays, from a newspaper, may merit the notice of those for whose use they were particularly designed; although no object of literary criticism or general attention. ***

An Authentic Account of the Part taken by the late Earl of Chatham, in a Transaction which passed in the Beginning of the Year 1778, 4to. 6d. Almon.

This account having been retailed in the newspapers, we conceive it superfluous to say any thing more of it, than that it is Dr. Ad-dington's

dington's account of the distant negotiation carried on between the Earls of Bute and Chatham, by the officious zeal of the Doctor and Sir James Wright. **

Another Account of a Transaction which passed in the Beginning of the Year 1778. Rather more correct than what is called An Authentic Account of the Part taken by the late Earl of Chatham in that Transaction. 4to. 1s. Cadell.

Sir James Wright's narrative of the negotiation mentioned in the preceding article; from which it appears, that Dr. A.'s zealous concern for the good of the nation, was not a zeal according to knowledge. **

CHEMISTRY, ANATOMY, MEDICINE, and SURGERY.

A Manual of Chemistry, or a Brief Account of the Operations of Chemistry, and their Products. Translated from the French of M. Beaumé. 12mo. 4s. sewed. Johnson.

An useful syllabus, or synopsis of the theoretical principles as well as principal operations, and practical processes in chemistry. The translation is an exceeding good one, by Mr. Aikin. **

Anatomical Dialogues; or, a Breviary of Anatomy. Wherein all the Parts of the Human Body are concisely and accurately described, and their Uses explained; by which the young Practitioner may attain a right Method of treating Diseases, as far as it depends on Anatomy. Chiefly compiled for the Use of the young Gentlemen in the Navy or Army. 12mo. 3s. boards. Robinson.

The form of dialogue may have its attractions to very young readers, and may therefore be useful in engaging their attention to the subject. We cannot help thinking, however, a more methodical and systematical form better calculated for the improvement of students in general.

Thesaurus Medicus: sive, Disputationem, in Academia Edinensi, ad Rem Medicam pertinentiam, a Collegio instituto ad hoc usque tempus, Delectus, a Gulielmo Smellie. S. P. E. S. habitus. Tom. 1. & 2. 6s. each, boards. Murray.

A collection of academical Theses by graduates in physic at Edinburgh; from the year 1726 to 1758.

Observa-

Observations on the Sore Throat and Fever, that raged in the North of Scotland, in the Year 1777. By Robert Saunders, Physician at Banff. 8vo. 1s. Murray.

The history and method of treatment of a disease, similar to the epidemic sore throat which raged some time since in London: of which an account was given by Dr. William Grant, to whom these observations are addressed. In its cure the lancet was used freely, and the antiphlogistic method observed. ***

Methods of Cure in some particular Cases of Insanity, &c. By W. Perfect, Surgeon. 8vo. 2s. 6d. Doddsley.

This publication seems rather calculated to recommend Mr. Perfect as, what is called, a *mad doctor*, than to instruct other doctors how to cure mad people: and certainly next to the knowledge of a good mode of cure, is that of a good practitioner; so that this pamphlet may not be useless to the public, though principally projected to serve the writer. ***

A Treatise on the Theory and Management of Ulcers. With a Dissertation on White Swellings of the Joints. To which is prefixed, an Essay on the Chirurgical Treatment of Inflammation and its Consequences. By Benjamin Bell, Member of the College of Surgeons of Edinburgh, and one of the Surgeons to the Royal Infirmary. 8vo. 5s. boards. Elliot, Edinburgh; Cadell, London.

A judicious and sensible tract on a subject, which chirurgical writers have not thought of sufficient consequence to engage their attention, however necessary to practitioners their theoretical instructions. This neglect in others is here amply atoned for by Mr. Bell. ***

An Enquiry into the Merit of the Operations used in obstinate Suppressions of Urine. By Alexander Reid, of Chelsea, Surgeon. 8vo. 1s. Wilkie.

This enquiry relates to a new method of evacuating the urine in obstinate suppressions, by a puncture with a trocar and canula from the rectum into the bladder; as a much easier and safer method than by the puncture in *perinaeo*. ***

Observations and Experiments on the Power of the Mephitic Acid in dissolving Stones in the Bladder. In a Letter to Dr. Percival. By W. Saunders, M. D. one of the Physicians to Guy's Hospital. 8vo. 1s. Murray.

This letter was first published in the third volume of Dr. Percival's medical and experimental Essays. A postscript is now added, in which the success of the mephitic acid in the solution of human calculi is farther confirmed. ***

The Case of a Hydrophobia. By Dr. Fothergill. 8vo. 1s. Cadell.

A caution to practitioners not to put too great confidence in the methods of cure, hitherto recommended in this dreadful disease; but to look out for something more effectual. ***

POEMS and PLAYS.

Imitationes has parvulas, Anglicè partim, partim Latine, redditas, parvarum levium Horarum Occupationes, benevolo Lectori dicatas verecunde quidem voluit Alumnus Cantabrigieus. 4to. 2s. 6d. Doddsley.

Latin and English imitations, for the amusement of leisure hours. They must have many leisure hours, indeed, to spare, to whom such puerilities afford amusement. ***

Ecclesiastical Gallantry: Or, the Mystery unravelled, a Tale. Dedicated to his Grace the Archbishop of Canterbury, without Permission. 4to. 2s. Bew.

If this ludicrous tale be true, it accounts for the perseverance, which the rector of St. Ann's, Westminster, hath displayed in the prosecution of his curate: but we hope, for the honour of the clergy, that there is more wit than truth in this ecclesiastical *jeu d'esprit*. **

An Elegiac Poem in Blank Verse, on the Death of the reverend Mr. A. M. Toplady, A. B. By John Fellows. 8vo. 6d. Matthews.

Mr. Fellows hath here be-fainted and canonized Mr. Toplady with a vengeance! Nothing less than the angel Gabriel and Michael

The Devil's Wedding.

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Michael the archangel, being thought worthy, with a squadron of cherubimical light-horse,

— to bring the saint in triumph through the skies!

An Elegy on the Death of the rev. A. M. Toplady, A. B. late Vicar of Broad Hembury, Devon. 8vo. 6d. Matthews.

Nothing but the youth and experience of this elegiast can justify the fulsome, not to say impious and blasphemous, panegyric, bestowed on our late friend, Mr. Toplady; who, with all his self-confidence when living, we are persuaded, would have blushed for the folly and presumption of this youth of twenty, one of his constant hearers.

The Gypsies; a Comic Opera in Two Acts, performed at the Theatre-Royal in the Hay-Market. 8vo. 1s. Cadell.

A translation of a French *petite piece* called *Les Bohemiens*; a paltry performance; calculated, however, for such kind of auditors as generally compose the audience at the Hay-Market.

Rose and Colin, a Comic Opera, performed at the Theatre Royal in Covent-Garden. 8vo. 6d. Kearsley.

A performance founded likewise on a French stock, equally trifling and insignificant.

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VOL. VIII.

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flowed on them. At any rate, we know no good end these abusive publications can serve, either to individuals or the public. **

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Visitation Sermon.

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There is some merit in this imitation, though it falls far short of the humour of the original. **

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O o o 2

Dr.

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This SUPPLEMENT will be concluded in our Review for January.

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